

THE Episcopalian

MARCH, 1971

MAR 23 '71



LOVE IN LAOS

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my unexpected discovery



I CAME OUT OF Boston's North Station on my return trip from Washington, where I had been working for six weeks. I carried my suitcases across Nashua Street and set them down on the sidewalk in front of an empty parking lot next to a run-down bar. The street was empty and dirty.

I had only been sitting for a few minutes when a girl ten or eleven years old appeared around the corner of the warehouse and came out from the shade of the El into the sunlight. She walked slowly because her father held her by the hand.

The father wore dark clothes which hung limply on his slumped figure. The little girl was dressed in a red flowered dress, and her long, brown hair hung at the sides of her head. Her face, however, was worried, intent, and serious; she was speaking softly to her father. I realized he was very drunk. Indeed, he was not leading her by the hand, she was leading him.

As they passed me, their tragedy became suddenly and urgently mine. I wanted to help, to give them something, money for a taxicab, because now they were struggling across the street, or to find them a place to rest.

I had to leave. I did nothing and my feelings remained inside. As the two disappeared into the dark shadow, I was frustrated.

As part of my work in Washington, I spent three weeks at a church Head Start Center. Anyone familiar with Head Start knows the four- and five-year-old pre-schoolers are children of people living below the poverty line. In many cases, one or both parents do not live at home.

On my first day a little black girl came and looked up at me with her fingers in her mouth. I stooped down and asked her what her name was. She said it was Sharon,

and smiled and reached for my hand. I took it, and the two of us held hands for the rest of the day. For the rest of the time I was there, she was always with me.

I was committed — effortlessly and unconsciously — giving her what I was. She was happy not because I was nice to her, not because I was a kind social worker, not because I was teaching her at Head Start, but because I was someone whose hand she could hold.

She had neither father nor older brother, and she needed one, someone who would accept and love her as a human being.

Another child named Ronnell was one of the brightest in the class. One day we were sitting doing a puzzle together, and he began to talk about his house, and his girlfriend, and the things he saw out his window every night when everyone was going home.

He asked me about my friends, and my family, and my home, and I told him. Then I asked him what kinds of games he played with his friends. He told me and said one day I would like to meet his friends. Suddenly he looked up at me and said, "You can't." I was surprised and I asked him why not. He replied, "Because you're white and they're black."

Ronnell spoke with no malice; he was simply and innocently stating a fact, recognizing a difference none of the other children were aware of. We talked about being black and being white. I touched his short, black, curly hair and told him that it felt funny. He ran his hand across my long, blond, and straight hair and laughed and said mine was funnier.

We laughed, engaged in total discovery. We were proud of what we had because, if nothing else, our whiteness and our blackness was something we could give.

Sharing yourself transcends good works or charity. It requires more energy, because it requires a willingness to lose a part of yourself, to sacrifice what you hold.

Many people saw the little girl and her father on Nashua Street, and probably no one did any more than I did to help them. I did not act and I don't know why. Perhaps it was because I knew I could give them nothing of myself in those conditions. Anything I might have done would have been purely for me.

It may be too late for the man and the little girl on Nashua Street. But perhaps it is not too late to think about who we are before we start to give things away.

Fyodor Dostoyevsky writes about this in his novel *The Idiot*.

"In scattering your seed, in offering your 'alms,' in doing your good deed, in whatever shape or form, you are giving away part of your personality and absorbing part of another's; you are mutually united to one another and, with a little more effort, you will already be rewarded by knowledge, by the most unexpected discoveries.

—CHARLES TRUEHEAR

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Switchboard

TRIAL SERVICES FOR ENRICHMENT

In a recent issue of *THE EPISCOPALIAN*, which I get now on Talking Book records,* a lady writing in Switchboard complains that the Church caters too much to the young. I, too, love the traditional Daily Offices and Holy Eucharist, and our Anglican customs. But I think now and then, a Folk Mass is a good change for all of us.

Actually, what we are doing with the Liturgy, the Daily Offices, and our other Prayer Book Services is to enrich them. The hope of the Standing Liturgical Commission is to do two things: A) provide for the various needs the clergy face in situations for which the Prayer Book of 1928 doesn't provide forms, and to clarify rubrics and provide for flexibility and richness in our services, and B) to make our worship more vital, to involve us actively in our services so that we aren't merely "an audience." . . .

Just as in so many other things, this is a time of growth in the Church . . . this is often a little inconvenient or dismaying at first. . . .

I wish, then, to reassure this troubled lady who feels older people are being neglected in favor of the young. I'm 44 years old myself. I like Folk Masses and I know some teenagers that like the traditional Prayer Book rite and church music. We can't really go by the so-called "generation gap." Young or old, we are individuals and it is always dangerous to go about lumping people into groups, statistics, or what have you. We do need to be more concerned for one another in all things, not just music at church. . . .

ELMER LEE EVELAND
Binghamton, N.Y.

**ED. NOTE: Talking Book records of each issue of THE EPISCOPALIAN are available to the sightless through Executive Council, 815 Second Ave., New York, N.Y. 10017. Contributions toward this service (cost: approximately \$18 per year) are needed.*

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. . . The news from Houston was met here in Hawaii with mixed emotions. It wasn't until our delegates returned to the islands that we got the full picture. We now believe that Houston was a great convention and accept its challenge.

We know that we are a distant and small part of the Church, but are glad that you featured the letter of the Hawaii clerical delegates in your article, "Comment after Houston." This letter was, in large part, an influencing factor

in forming our attitude about the work done at Houston.

One small correction though. You entitled the letter, "View from the 49th." Our brothers in Alaska, the 49th State, could be perturbed by this headline. Alaska beat Hawaii into the union by eight months which made Hawaii the 50th, and so far, the last State to join the U.S.A.

RICHARD W. DECKER
Honolulu, Hawaii

ED. NOTE: You are most kind in your comment on the headline used for the Hawaiian delegation's report. We weren't nearly as kind to ourselves when we realized that we had let this slip into print!

CHRISTIAN YEAR 1970-71 REPRINTS AVAILABLE

Is the Christian Year that appeared in the December issue available as a reprint? Several people who have misplaced their [copy of] *THE EPISCOPALIAN* have been asking if I knew where they could get a copy of the Church calendar.

. . . We had a discussion of the changes in the Church year in the adult education church school period last Sunday in which *THE EPISCOPALIAN* was used along with *Prayer Book Studies 19*. I was surprised at the number of people who did not realize that the calendar as you published it reflected any changes. So far, this is the first Church calendar I have seen that does incorporate the changes! . . .

MRS. D. SMITH
Hilltown, Pa.

ED. NOTE: Reprints are available for 10¢ each from: THE EPISCOPALIAN, P.O. Box 2122, Middle City Station, Philadelphia, Pa. 19103.

On Sunday, December 27, I went to church expecting to hear the Gospel, Epistle, and Collect for St. John the Evangelist, and was surprised and disappointed to find others substituted. On inquiring I was told that the General Convention had decided that Sundays should take precedence over Holy Days. I think this was a great mistake. The fixed saints' days and other festivals were put into the Prayer Book for the instruction and inspiration of the people. Since very, very few ever go to any week-day service (and in fact a large number of clergy don't even hold them) the only time people could profit from these was when they came on Sunday and took the place of the regular Sunday propers. . . .

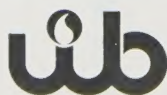
LOUISE G. ADAMS
Gambier, Ohio

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At home in the New Liturgy as in the Old

Christians are being asked to make many liturgical decisions these days. One decision, however, was made long ago: in selecting candles for the church, the solidly dependable name continues to be Will & Baumer.

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A Journal of Contemporary Christianity Serving the Episcopal Church

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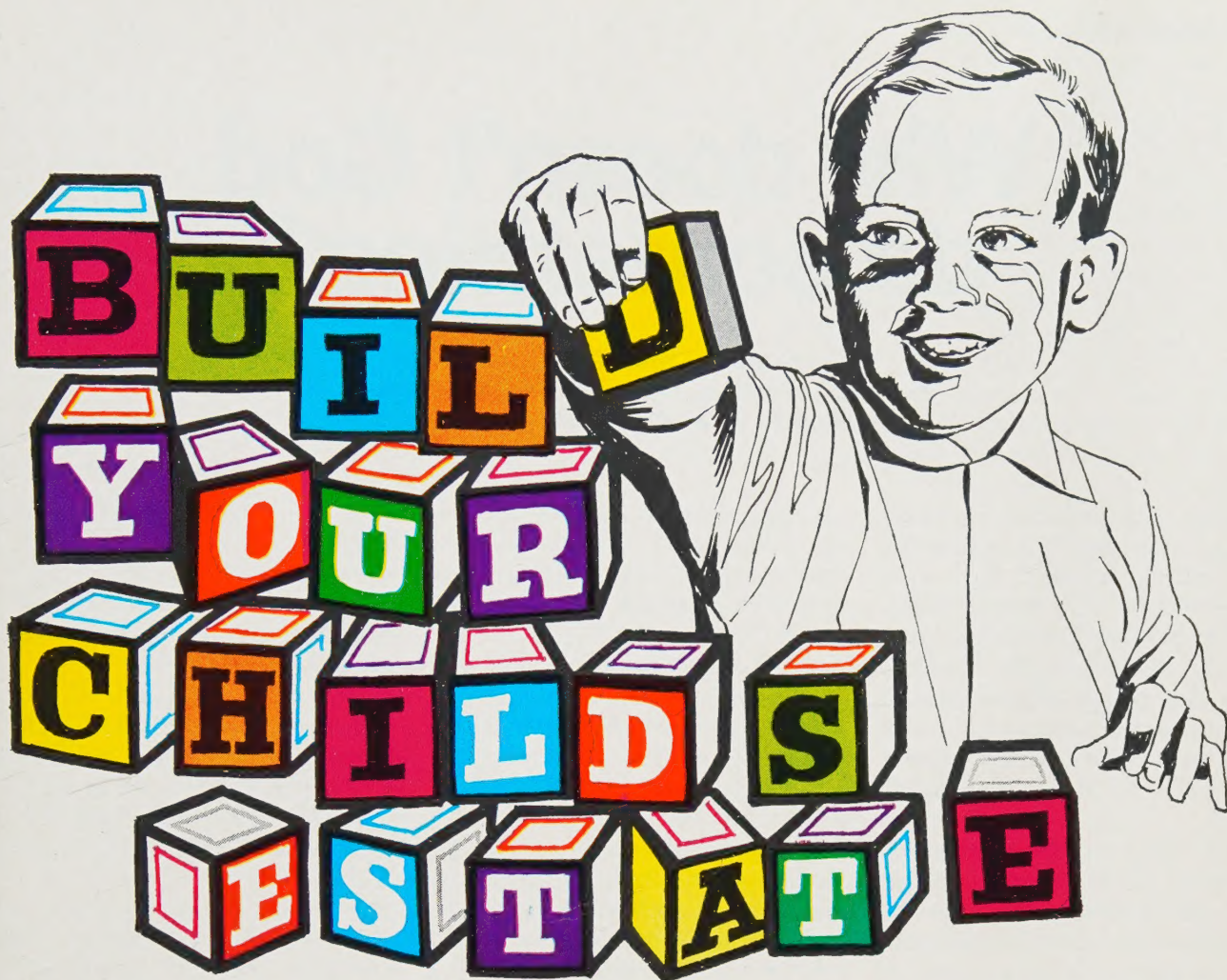
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ABOUT THE COVER: Valerie Crampton, a New Zealand volunteer nurse, examines a young Laotian, one of over 3,000 in the Seno refugee camp in Savannakhet province of Laos. Miss Crampton, an Asian Christian Service volunteer, helps with a program of refugee rehabilitation for children displaced by fighting along the Ho Chi Minh trail in the province's eastern sector. Asian Christian Service is partly funded by Church World Service which Episcopalian support through the Presiding Bishop's Fund for World Relief. Another story on the Fund's emergency help is detailed on pages 15-17. Lance Woodruff shot the cover picture.

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Why doesn't God do something?

Our guide to the Faith leads us through matters involving plums, poker, peacocks, and the problem of evil.

TAKE STOCK of what we have come up with so far: Evil is assignable to freedom; freedom has to be blamed on God. Now if we are facing facts, that means that God has dangerously odd tastes: He is inordinately fond of risk and roughhouse. Any omnipotent being who makes as much room as he does for back-talk and misbehavior strikes us as slightly addled.

Why, when you're orchestrating the music of the spheres, run the awful risk of letting some fool with a foghorn into the violin section? Why set up the delicate balance of nature and then let a butcher with heavy thumbs mind the store? It just seems—well, *irresponsible*.

If we were God we would be more

serious and respectable: No freedom, no risks; just a smooth, obedient show presided over by an omnipotent bank president with a big gold watch.

At least so it seems, until you think about it. Then everything turns around and you are back on God's side before you know it. Try writing a fairy tale on the safe-and-sane view of the universe.

The princess is under a curse. She is asleep and cannot be awakened except by an apple from the tree in the middle of the garden at the Western End of the World. What does the king do? Well, on the theory that a well-run, no-risk operation makes the best of all possible worlds, he gets out his maps, briefs his gen-

erals, and sends a couple of well-supplied divisions to the garden to fetch the apple.

It is only a matter of getting an odd prescription from an inconveniently located drug store that doesn't deliver. He uses his power and does the job. The apple is brought to the palace and applied to the princess. She wakes up, eats breakfast, lunch, and dinner forever after, and dies in bed at the age of 82.

Everyone knows, of course, that that is not the way the story goes. To begin with, the garden isn't on any of the maps. Only one man in the kingdom, the 100-year-old Grand Vizier,



From the book *The Third Peacock* copyright © 1971 by Robert Farrar Capon to be published by Doubleday & Company, Inc.

knows where it is. When he is summoned, however, he asks to be excused.

It seems that he is scheduled to die later that evening and therefore cannot make the trip. He happens to have a map, but there is a complication. The map has been drawn with magical ink and will be visible only to the right man for the job.

The king, of course, enquires how this man is to be found. Very simply, says the Vizier. He will be recognized by his ability to whistle in double stops and imitate a pair of Baltimore orioles accompanying each other at an interval of a minor third.

Needless to say, the king calls in his nobles, all of whom are excellent musicians. They whistle, sing, and chant at the paper, but nothing appears. They serenade it with airs to the lute and with pavans played by consorts of recorders, sackbuts, shawms, and rebecs, but still no luck.

At last the king, in desperation, tells them to knock off for lunch and come back at two. He goes up on the parapet for a stroll and, lo and behold, what does he hear but somebody walking down the road whistling double stops like a pair of Baltimore orioles.

It is, of course, the miller's third son, local school dropout and S.D.S. member. The king, however, is not

one to balk at ideologies when he needs help. He hauls the boy in, gives him the map and packs him off with a bag of Milky Ways and a six-pack of root beer.

That night the boy reads the map. It seems pretty straight-forward, except for a warning at the bottom in block capitals: AFTER ENTERING THE GARDEN GO STRAIGHT TO THE TREE, PICK THE APPLE AND GET OUT. DO NOT, UNDER ANY CIRCUMSTANCES, ENGAGE IN CONVERSATION WITH THE THIRD PEACOCK ON THE LEFT.

Any child worth his root beer can write the rest of the story for you. The boy goes into the garden and gets as far as the third peacock on the left, who asks him whether he wouldn't like a stein of the local root beer. Before he knows it, he has had three and falls fast asleep. When he wakes up, he is in a pitch black cave; a light flickers, a voice calls—and from there on all hell breaks loose.

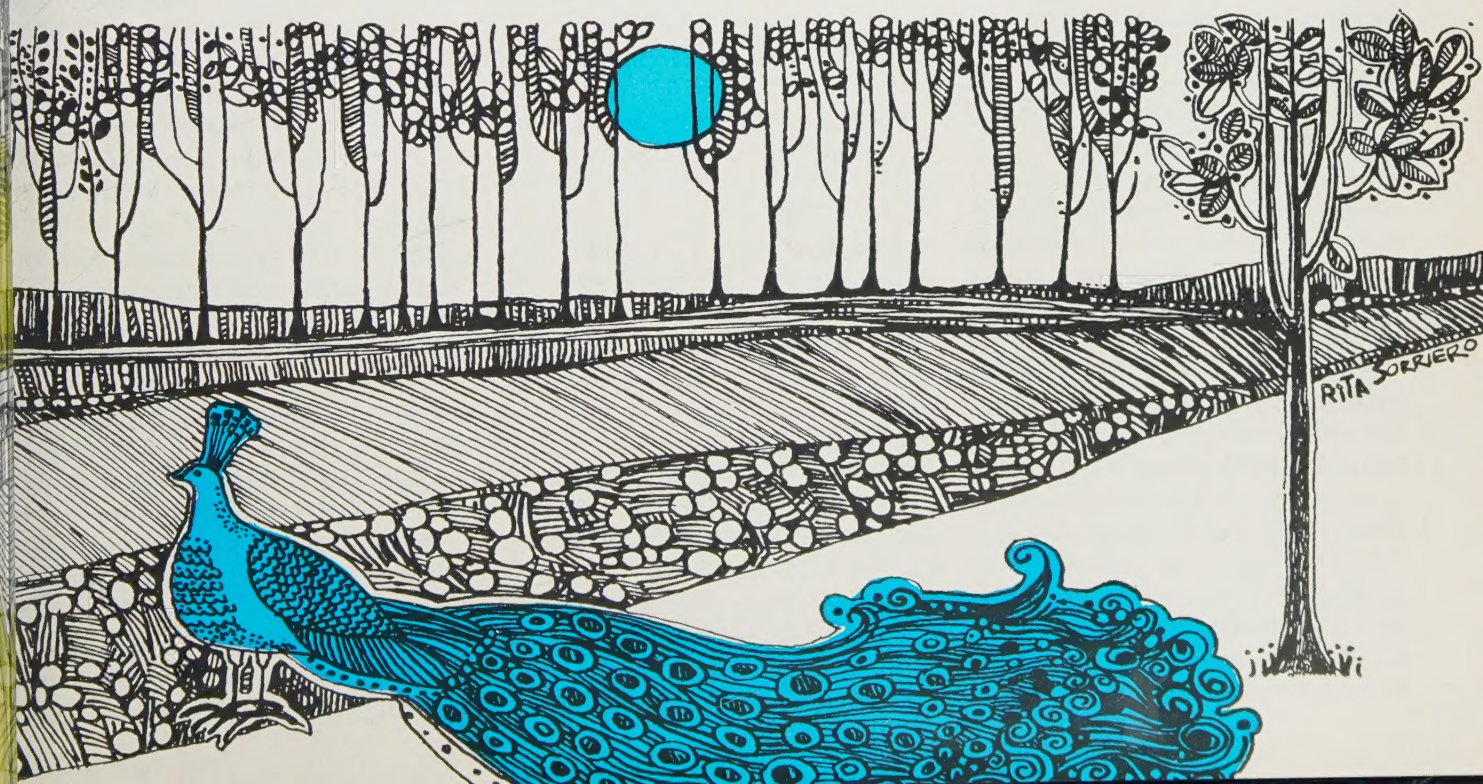
The boy follows an invisible guide wearing a cocked hat and descends into the bowels of the earth; he rows down rivers of fire in an aluminum dinghy, is imprisoned by the Crown Prince of the Salamanders, finally rescued by a confused eagle who

deposits him at the *Eastern End* of the World, works his way back to the *Western End* in the dead of winter, gets the apple, brings it home, touches it to the princess' lips, arouses her, reveals himself as the long lost son of the Eagle King and marries the princess. Then, and only then, do they live happily ever after.

Do you see? It is precisely improbability and risk that make the story. There isn't a child on earth who doesn't know the crucial moment—whose heart, no matter how well it knows the story, doesn't miss a beat every time the boy gets to the third peacock on the left. There is no one still in possession of his humanity who doesn't recognize that moment as the sacrament of all the unnecessary risks ever taken by God or man—of the freedom which we cannot live with, and will not live without. True enough, it explains nothing; but it does mark mystery as our oldest, truest home.

On the other hand, if you turn from fairy tales to sport or games of chance, you get the same result. What is bridge or poker but the unnecessary pitting of our ability to control against the radically uncontrollable? What is football or baseball but the ritualization of risk? What lies at the root of our fascination with gambling, probability, and

By Robert Farrar Capon



Why Doesn't God Do Something?

odds except a deep response of approval to the whole changing and chancy world?

And what is love if it is not the indulgence of the ultimate risk of giving one's self to another over whom we have no control? (That is why it does no good to explain freedom by saying that God introduced it to make love possible. The statement happens to be true, but it doesn't illuminate much. The question still remains: Why *love*? Why *risk* at all?) The only comfort is that if God is crazy, he is at least no crazier than we are. His deepest and our best are very close.

The safe universe may be a nice place to visit; but when man is in the market for a home, he doesn't go to the overstuffed bank presidents with their model worlds. He heads straight for the same old disreputable crowd his family has always done business with—for the yarn-spinners, the drunk poets, and the sports who caroused all night in his mother's kitchen, and whose singing filled the stairways where he slept.

Admittedly, that is a fey and slightly quixotic justification for freedom. But since it is all you are about to get from me, I propose to move on. Our problem with regard to freedom is not simply that we foolishly object to the risks involved; it is that, even when we accept them, we go right on acting as if the risk extended only to men. In our pride, we limit the discussion of freedom to humanity and then have the nerve to wonder why we feel lonely as the only free creatures in a deterministic universe.

The corrective to all that takes us back to the act of creation and to the question of the precise relationship between God the creator and all the comings and goings of the universe itself. It has already been said that God is not simply the initiator or beginning cause of creation; he is the present, intimate, and immediate cause of the being of everything that is.

When we say that God is the First Cause, we don't mean the first of all the causes in time. We are not trying to chase him down by going from me, to my father, to my grandfather, and so on, till we stumble upon God making Adam out of dust, or apes, or whatever. We are not going *back* in history but *down* in the present; and we are saying that when you get all through explaining that my fingernail exists because of my body, and my body because of its physico-chemical structure, and its structure because of the particles in the atom—that when you have chased down all the intermediate causes that make being *behave* the way it does, you are still going to have to hunt for an ultimate cause that makes being *be* in the first place.

You need a first cause to keep all the secondary causes from collapsing back into nothing; and, since they obviously don't collapse, the first cause must be right in there pitching all the time.

That may or may not appeal to you. Obviously, it is a version of one of St. Thomas' arguments. I don't put it in here, however, to prove the existence of God—only to make sure that you know what I mean when I say first cause. If the rest bothers you, let it pass; what has been said already is enough to pinpoint the problem.

Look at it. You have God holding everything in being *right now*. You also have the assorted creatures he holds in being eating banana splits, making love, rabbits or plankton, as the case may be, and generally doing what they please and/or can get away with. What is the connection between the act of God which makes them be and their own acts as individual beings?

The answer must be twofold. To be utterly correct, you have to say that the connection is real but mysterious; more about that later. For all practical purposes here, however, it will do quite nicely to say that, by and large, there is no connection.

Unless you are an Occasionalist,

that is, a fellow who thinks that God is the only actor in the universe and that the whole history of the world is just a puppet show put on by him, then you must grant that it is the rabbits who make rabbits—and for entirely rabbit-like and non-divine reasons.

Consider the stones on the seashore, how they lie. Why is this oval white pebble where it is? Is it here because God himself, *in propria persona*, reached down an almighty hand and nudged it into place?

No. God knows where it is, of course, because he is the cause of its being and, in the exchanges of the Trinity, holds it in continual regard. He also knows what it does for the same reason. But he is not, for all that, the cause of its doing its own thing.

The pebble lies in its place because of its own stony style—and because the last wave of the last high tide flipped it two feet east of where it is now, and the right hind leg of my neighbor's dog flipped it two feet west. It is not there because God, either in person or by means of some pre-programmed evolutionary computer tape, has determined that it must be there.

The pebble, in short, lies where it does *freely*. Not, of course, in the sense that it has a mind and will and chooses as man chooses; but in the sense that it got there because of the random rattling about of assorted objects with various degrees of freedom. The waves are free to be waves, to be wet, and to push. The pebbles are free to sink and to collide and to break. The dog is free to scratch fleas and chase birds.

This whole mixed consort then comes together and makes whatever kind of dance it can manage. God may be the cause of its being, but he is, for the most part, only the *spectator* of its actions. He confers upon it the several *styles* of its freedom; it is creation itself, however, that struts its own stuff.

In other words, any realistic view of freedom has got to start way below man. It has, in fact, to start with the smallest particle of actually existing reality. No matter how restricted anything is—no matter how deaf,

dumb, and determined it may in fact be—it is at least free to be itself, and therefore, by the creative act of God, free of direct divine control over its behavior.

Needless to say, such a position doesn't sound particularly religious. As a matter of fact, it isn't.

Religion is one of the larger road-blocks that God has had to put up with in the process of getting his messages through to the world. The usual religious view is that God has his finger in every pie, and, as the infinite meddler, never lets anything act for itself. People bolster such ideas by an appeal to Scripture, pointing out things like the parting of the Red Sea or Elijah starting fires with wet wood on Mt. Carmel. That won't do, however.

To be sure, I am not about to make out a case that God *can't* do miracles—that he can't from time to time stick in his thumb and manufacture a plum if he feels like it. Nor am I going to maintain that he can't answer the prayers of those of his free creatures he has bizarrely said he would take advice from. All I want to insist on here is that most of the time he doesn't meddle; that his ordinary policy is: Hands off.

Obviously, it is just that policy that produces the roughness of creation. On November 1, 1755, in the midst of one of the most theologically optimistic centuries in all of history, the great Lisbon earthquake occurred. At that time, most believers had come to hold a theory of the relationship between God and creation which assured them that God took personal care of every contingency and was especially diligent about arranging for the safety and welfare of the elect. Likewise, most unbelievers had nursed themselves to the conclusion that the world was about as perfect a piece of machinery as was possible and would go on functioning smoothly forever.

In either case, the Lisbon earthquake came as a shock; the philosophical tremor was as great as the geological one. How, everyone asked, in a world so well-run by God or nature, could such a disaster occur? Why, the theologians wondered, didn't God take care of his elect?

What had gone wrong?

The answer, of course, was that nothing had gone wrong—with the universe. What had happened was that the theological theories had been formulated without paying enough attention to the facts of creation. What happened in Lisbon was indeed assignable to God, but not for the reasons people then advanced.

Some said it proved there was no God; others hunted for evidence of wickedness sufficient to warrant so fearful a punishment. The trouble

A Study Guide is available for group or individual use covering THE EPISCOPALIAN'S eight-part series on the Christian Faith taken from Robert F. Capon's forthcoming book *The Third Peacock*. THE EPISCOPALIAN'S series will appear monthly through September. The book will be published by Doubleday & Co. in April. Copies of the Guide are available for 25¢ each postpaid by writing to: Study Guide, Box 2122, Middle City Station, Philadelphia, Pa. 19103.

with all such attempts to understand was that they went beyond the evidence. First of all, in spite of a few episodes in Scripture where God slapped down sinners, he nowhere promised that he would be a universal moral policeman.

Too many scoundrels died in their beds and too many saints went out in agony ever to permit such a notion to be advanced realistically. In fact, when God actually showed up in Jesus, he resolutely refused to judge anyone. Far from being on the side of the police, he ended up being done in by the very forces of righteousness who were supposed to be his official representatives.

Secondly, if God's role in the world was that of a perpetual Mr. Fixit, it had not, to say the least, been particularly self-evident. Once again, consider the facts. When he showed up in Jesus, he did a few miracles. He calmed a storm or two, healed a handful of the sick and fed two crowds by multiplying short rations.

If we are being realistic, however,

we cannot hold that these things were the announcement of a *program* for the management of creation. They were, of course, signs to identify him as the manager—and they were evidence of the compassionate direction which he intended his management to take. But as a program, they were a flop.

Too many uncalmed storms still remain; too many unhealed sick, too many hungry and halt. Indeed, when he did his consummate piece of managing, it turned out to be the ultimate act of non-interference: With nails through his hands and feet, he simply died. Whatever else that was, it was the hands-off policy in spades.

No, the Lisbon earthquake was not God's fault for any of the reasons assigned to it by unrealistic theologies. It was God's fault simply because he made the earth the kind of thing it is.

If he had made it out of one solid homogeneous block of monel metal, then it would not have developed a surface condition liable to crack and shift. But since he actually made it out of molten slush—and set it to cool, not in an annealing oven, but in frigid space—it was bound to develop a somewhat unstable crust before its center cooled and hardened.

Again, if he had not made trees and grass, ducks and geese, sheep and oxen, men and women free to wander about the earth in accordance with the several styles of their freedom, he could no doubt have arranged to have the site of the city of Lisbon unoccupied by anything liable to be injured by earth tremors.

Obviously, however, he had no such restrictions in mind. Everything was left, barring miracle, to fend for itself with what freedom it had. It was indeed horrible for so many to die such a dreadful death; it was not at all horrible for the crust of a partly cooled casting to crack a bit under the circumstances.

Once again, we are back to the necessity of facing facts. The world, insofar as we can see, is not stage-managed by God. Neither is it a place in which a few free beings like

Continued on page 56

ALBANY'S TRUANT TRANSFORMERS

Trinity Parish, Albany, finds a way to help young men who dislike school, adults, and themselves recover their self-respect.

By Jeanne Arnold

YOUNGSTERS ON PROBATION are being helped to "straighten up and fly right," as the old saying goes, in a unique project of an Albany, New York, parish.

The Rev. Alfred S. Lee, rector of Trinity Episcopal Church, Albany, conceived the experimental program which includes the unusual features of weekly allowances and twice-weekly, full-course, hot meals for the probationers when they meet for study and recreation.

So far, the program serves boys only—twenty-five of them, all under 14 years. The ratio of one staff member to two boys is very important according to the project director, the Rev. William S. Barrett, who meets with the boys two evenings a week. He has dinner with them at 5:30 P.M. on Tuesdays and Thursdays.

Pews Out: Kitchen In

After dinner, they have a general meeting to discuss problems, a study hour, then some type of cultural enrichment, and close with a social and recreational hour so the boys "will go home feeling good," says Father Barrett.

Father Barrett spends daytime hours maintaining close relationships with the boys' parents, the Family Court, the Albany school system, and the Department of Social Services, all of whom are involved with the project.

The program is now in its second year. Meetings are held at Trinity, which two years ago spent \$35,000 to modify the building to make it

suitable for such a program. The new kitchen is designed for institutional use.

Pew Movers

The church is no longer a place where people sit in dark-stained pews looking toward an altar for worship. The pews were sold and the space partitioned into rooms for a day care center. Two services are held each Sunday morning with parishioners sitting on folding chairs moved out for the occasion.

On meeting nights the boys move out the miniature furniture used by the younger children and move in their own. At dinner the boys help set up tables, serve, and clean up. For their chores they get weekly allowances of from \$1.50 to \$3.00 with an extra week's allowance for Christmas.

Boys who are uncooperative at home, cooperate in the program, Father Barrett says. They are "happy to give some return, because they know they are being helped. They know someone cares. That is most important."

Money: Seed & Pocket

Part of the money for operation comes through the Albany school board from state funds under the Elementary and Secondary Education Act of 1965 (ESEA) Title 1. Last year, the church also received seed money from a private foundation.

The project operates for forty weeks of the school year with an annual



nual budget of about \$20,000. This year the Episcopal Diocese of Albany is providing \$3,500 in addition to ESEA funds, but the project is still slightly short of its budget.

Food escalates the cost, says Father Lee. Also, the boys' allowances amount to about \$3,000 a year. Though money for allowances is not reimbursable from ESEA funds, the founders feel it is not only necessary, but a basic reason for the project's success.

Cost Minus

The project pays for itself in saving of public money. "If we can keep the boys at home, we have made money for society," explains Father Lee. He says it costs \$10,000 a year for a boy to be institutionalized at the Berkshire Correction Center and from \$6,500 to \$7,000 a year at state schools.

The project also saves public money by taking much of the burden off probation departments. The project serves as part of the boys' reporting so they do not report to probation officers as often.

Who are the boys and what are their problems and the offenses that brought them to Family Court in the first place? Father Lee and Father Barrett offer their observations:

They are between 10 and 14 years of age. They come from the City of Albany—from the primarily black South End, primarily white uptown Albany, and racially mixed Arbor Hill. About half are white, half black.

The View from Down

Their families are low and middle-income. Some families receive welfare payments; others have adequate incomes. Many boys come from families with no fathers and with working mothers. Others from families with both parents are children in rebellion.

They have a poor image of their parents, their teachers, in fact of all adults, and of themselves. They are unhappy children, lacking confidence in themselves, having no friends, and no longer trying to adjust to society.

They cannot read nor succeed in school and are therefore disruptive or truant.

They suffer the ills brought on either by poverty or by over-permissiveness.

Care, Court, & Camelot

In one home, the parent actually does not care. In another, he does not communicate with the child. In a totally different environment, the parents care too much; they support and protect the child no matter what he does. In other homes, discipline is not consistent.

The majority of these boys wind up in Family Court for truancy; others, for petit larceny, breaking and entering, or shoplifting, stealing from parking meters, or swiping cars.

A few boys' behavior has not yet led them to Family Court, but soon might. These are the ones who are disruptive in classes and teachers refer them, or parents admit they cannot handle them and ask for help.

Once in a while, say Father Lee and Father Barrett, a child "really should be institutionalized, where he can get the psychiatric care he so desperately needs." In these cases the referrals are made; one boy went to Camelot, the diocese's Lake Placid Home for Boys.

The boys who come into the project are non-violent and not on drugs. But, said the clergymen, their behavior, if not corrected, could tend toward violence.

"These children are protected by law from punishment by the criminal courts until age 16. We hope to help them while they are still young enough, before they are 16 and can be in deep trouble with criminal charges against them," says Father Lee.

The program began last year with at least six boys who "were real institutional potentials," says Father Barrett, but all six, with the help of the project, stayed with their families.

Probation Post-Graduate

In the beginning, Father Barrett visited the families of fifteen boys in trouble with Family Court. He found parents "very cooperative, especially when they found someone who really cared about their children, and about helping them."

The project aims to develop talents,

dignity and confidence, a better self-image and relationship with peers, family, school, the community, and the church. It is structured as "a discipline to gain freedom" and avoids the traditional school atmosphere.

A number of the boys who have finished their probation continue in the project. It is "their thing, their program," says Father Barrett.

Last year, the priests initiated a system of prizes for the greatest improvement. A boy who had been suspended from school was not only allowed back into school but got the best report card in the group.

Cook to Lady of Angels

Two boys returned to the project this year as junior staff members. They receive an allowance of \$2.50 a week for extra duties in helping the other boys.

The staff of the project also includes Dominic Gerace and John Bryan, both teachers at local schools, and the cook, Mrs. Mary Thomas. Salaries for two of the teacher aides are not reimbursed by ESEA.

Four Roman Catholic students from Our Lady of Angels Seminary serve as teacher aids as part of their training for credit in social work.

Truant Track Record

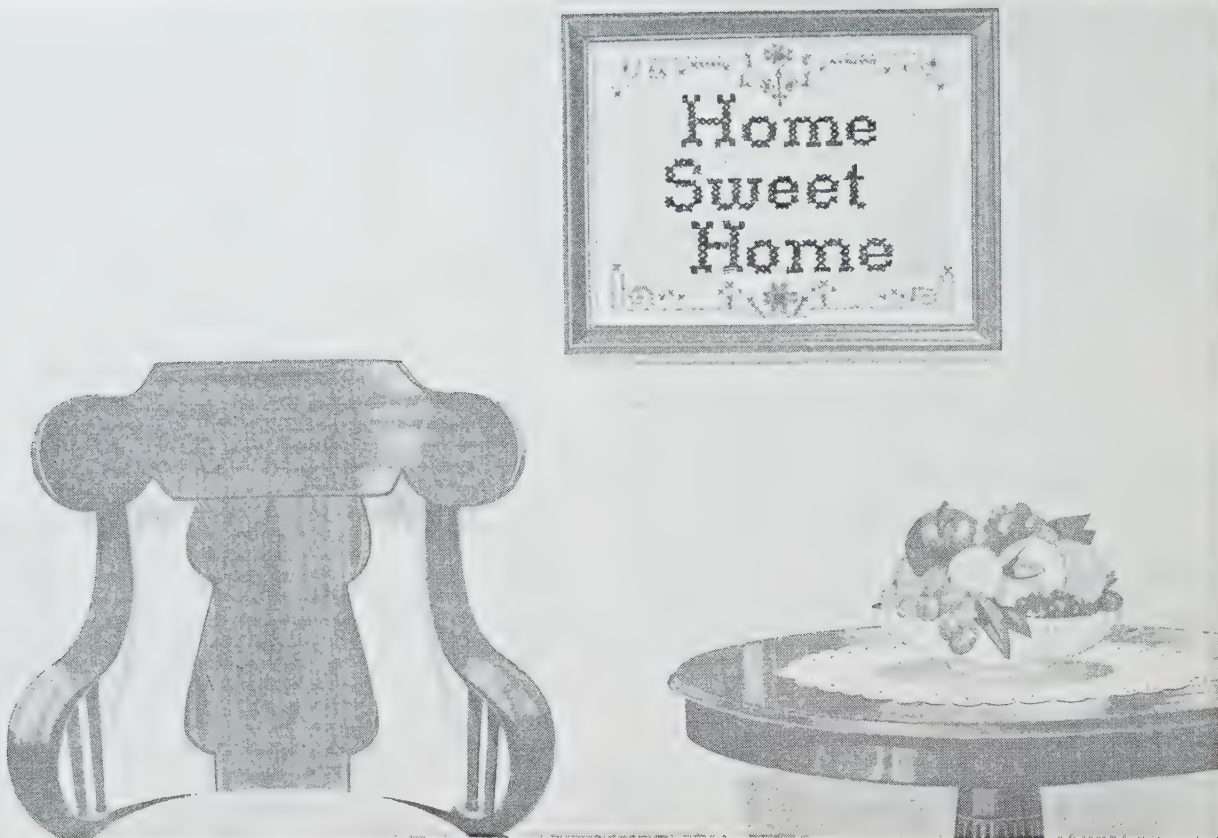
The boys also use the Seminary swimming pool and athletic facilities once every two weeks. The seminarians invite them for dinner and take them on outings.

The program emphasizes reading and mathematics. The boys receive tutoring and help with their regular school work. A cooking course is popular because the boys can eat what they cook. They also have arts and crafts, dramatic arts and music. They go on field trips—last year to Yankee Stadium.

The boys are driven home each night after they meet.

A major drawback of the project, says Father Barrett, is its suspension during the summer. He kept in touch with the boys, however, and no one got into trouble.

Attendance during last year, excluding absence for sickness, was 90 percent—"excellent for a group of truants," say their mentors. ◀



A report to thoughtful laymen . . .

YOUR MINISTER'S HOUSE— HELP OR HANDICAP?

The house adjoining your church is a nostalgic part of your life. Consecutively occupied by families of ministers, its doors have been open to all.

Have you ever wondered how the church family feels about it—how comfortable it is for those who live there?

Many ministers prefer traditional, church-owned housing. They point out that living "on the scene" makes the minister a part of the community he serves. He is spared the headaches of down payments, insurance, upkeep and other home-owning expenses. And accepting a new call is easier when the house is provided.

But many churches and their ministers have re-examined this tradition and feel that a housing allowance is more desirable. After all, the church-owned house may not be all that well suited to the needs of a particular minister's family. And in large cities, the parishioners' move to the suburbs often leaves the pastor's

family isolated in a changing neighborhood. New congregations sometimes preclude the parsonage cost by using the allowance route; older churches might even save money by eliminating costly manse repairs and upkeep.

Furthermore, a church-supplied house does not necessarily relieve the minister's financial burden. It's figured as part of his salary, yet he has no choice over type of house, location—sometimes, even furnishings. When he moves, he takes no equity with him. In fact, as one minister pointed out, he in effect buys the house for the congregation out of his own salary!

Do you and your church board members know how your minister feels about this question? Perhaps this is the time to consider which method will best assure your minister that he has a real chance to provide his family with a "Home Sweet Home."

Reprints of this public service message for distribution to your local church officials are available on request.

MINISTERS LIFE and casualty union Ministers Life Building • Minneapolis, Minnesota 55416



Peru: After the Mountains Fell

ON MAY 31, 1970, an earthquake in Peru which lasted only forty seconds devastated a 600-mile area, killing 50,000 persons. Within four days, Church World Service medical teams were setting fractures, giving immediate care, and transferring critically injured to hospitals. They set up field offices and depositories for food and supplies, and worked out distribution systems.

For the most part, the Peruvian Health Ministry is providing medicine for common health problems and vaccinations against polio, measles, and other diseases, but the nurses need a supply of basic medicines. A public health program, which is expected to run through October 31, 1972, will be placing emphasis on sanitation, nutrition, and training local people.

CWS workers are encouraging people to increase production of Guinea pigs, rabbits, and eggs to overcome protein deficiency in diets. CWS is helping farmers to form cooperatives which will



Mothers bring their children to Huacclan for immunization and minor medical attention. Most of the 70,000 inhabitants of the area assigned to CWS by the Peruvian government are Quechua Indians with their own language and culture.



One Peruvian and three American nurses are working out of the Aija CWS center (above) in cooperation with public health personnel. The mayor of Aija, a physician, gives his wholehearted support. (Below) CWS is working in the southern end of Peru's earthquake-shattered area from the coastal city of Huarney to the mountain city of Aija, forty air miles inland. Yet supplies must travel approximately 175 miles on precarious mountain roads to get to a distribution point. To move food, tools, cement, medicine from Lima to Aija takes eighteen hours by truck. Once the supplies reach Aija, they then must be moved by burros to the outlying villages. Because of the extreme altitude and steepness of trails, a 100-pound pack is all a burro can carry.



Peru: After the Mountains Fell

supply high quality seeds, fertilizers, insecticides, and guidance on how to use them.

Now they are clearing and reconstructing foot paths, trails, and roads essential to communication and transportation. Two tool "banks" aid these efforts.

Michel Braestrup, a Danish Inter-Church Aid engineer, is CWS staff officer charged with directing construction of feeder roads to link the villages with the coast. The new roads will cut the distance from the villages to the coast from 175 miles to approximately seventy-five. With the new road network the farmers will be able for the first time, to move produce to market by truck instead of burros.

With minor exceptions, mountains in Peru have no forests. Pine trees would have prevented many slides. CWS staff, with help from the U.S. Forest Service, plans to introduce a forestry program. Before planting can begin, they must add a substance called Mycorrhiza to the soil. When the pine tree seedlings are planted, the area's residents will have a new, major income producing enterprise.

Richard F. Smith, CWS director for Latin America, says the operation is far more than a mere "relief" or "stop-gap" measure. "Concentration," he says, "will be on long-range agricultural development to include producer cooperatives, terracing, forestry for erosion control, and marketing."

BY EMMARETTA WIEGHART
PHOTOS BY WILSON RADWAY



The people of Huacclan are building a new school (left) for themselves on the same emergency food-for-work plan by which they are reconstructing trails, irrigation systems, and small bridges.

(Below) Shiny roofs cover buildings refurbished under Church World Service's reconstruction program with funds from churches in the United States, Germany, United Kingdom, and the Scandinavian countries. The Peruvian government is not encouraging immediate rebuilding of homes even though 90 percent of the earthquake area housing was either destroyed or severely damaged. Workers are developing plans for housing which will be less vulnerable. The old adobe brick houses with non-self-supporting roofs caused the majority of the 50,000 fatalities in the quake—far more than those caused by the avalanches.



Food shortage is no longer a problem but the emergency food supply (left) gives the people an opportunity to sell more of their own produce. This in turn allows them to buy building materials. The government has requested that the emergency food be distributed on an eight-day work month (the head of a family works eight days on rebuilding to earn a one-month ration of food for five people).

To Help—Church World Service, the interchurch aid arm of the National Council of Churches, is the agency through which many churches take part in overseas aid and disaster relief programs.

Episcopalians, responding to human need and suffering, contribute to CWS through the Presiding Bishop's Fund for World Relief, 815 Second Ave., New York, N.Y. 10017. (See page 45.)

What lay people want in their parish priests

THIS QUESTIONNAIRE IS USELESS; the person who devised it is obviously incompetent and should be fired forthwith."

"This questionnaire is very useful and interesting; there should be more like it."

Between these divergent views came an amazing outpouring of reaction to a questionnaire from The Episcopal Church Foundation. Its objective: To gain an insight as to what kind of clergyman Episcopal laymen believe will best serve their parishes in the future. Title of the study: "The Parish Clergyman of Tomorrow—What Is the Composite Ideal?"

The survey asked for thoughts on a clergyman's attributes (thorough grounding in theology rated first; fund-raising ability, last); attitudes toward controversial issues of the day (eye-opening results); sex ("he" could be a woman), education, salary, and other pertinent considerations.

Those responding to the survey rated the ten most important qualities of tomorrow's minister in the following order: well grounded in theology, interesting and relevant preacher and persuasive speaker, competent to work with young people (and easily accepted by them), family counselor, good listener, active in the community, efficient administrator, engaged in ecumenical activities, experienced in a secular field (business or profession prior to ordination), and effective fund raiser.

The survey was intended to establish—in broad terms—the climate of lay opinion surrounding the future parish clergyman. At the start, William A. Coolidge, the Foundation's president, emphasized that the survey was designed to evoke the picture of the composite clergyman rather than to pinpoint the talents, characteristics, and interests of the individual. "As we know," he said, "this is because the individual makes his own place. And of course we assume his devotion to the spiritual ministry and love of man, qualities that cannot be measured by percentages and therefore were not stressed in the survey."

There were many surprises, not the least of which was the respondents' tremendous urge to express themselves. At least half of the returns were covered with comments and suggestions—favorable, unfavorable, constructive, critical, despairing, hopeful, and every shade in between. In the compilations, therefore, every attempt was made to weigh and consider the intent of each person who took the trouble to answer.

Involvement in Issues

The question of clergy involvement in controversial issues of the day inspired the most comment and uncertainty, but also produced the most significant—and surprising—results of any of the questions.

Respondents were given three options in considering what their parish clergymen should do about the various issues presented. They could vote for "Active Involvement," "Sermons Only," or "Not At All." The issues were:

Urban problems	Civil rights movements
War on poverty	Peace moves
Political action	Work with minorities
Ecology	Low-cost housing

As might be expected, the comment was strong at both ends, and there were a number of qualifiers, such as: "Should be active and informed, but not to the exclusion of his work in his parish"; "Impossible to be active in all"; "Active, insofar as he sees it as promulgating the love of Jesus Christ."

By far the most popular issue overall was urban problems, with the voting of all respondents being heavily in favor of active involvement by their parish clergymen. War on poverty and work with minorities also gained strong endorsement for direct action.

Involvement in civil rights, low-cost housing, and ecology causes also attracted more than half of the votes.

Political action raised the most opposition, with more than two-thirds of all respondents being against their clergymen becoming directly involved. The peace moves category was next-to-lowest. A complete boxscore follows:

	Active Involvement	Sermons Only	Not At All
Urban problems	68.7%	23.5%	7.7%
Civil rights	52.9	34.2	12.9
War on poverty	59.7	30.4	9.9
Peace moves	40.9	34.0	25.1
Political action	31.3	25.1	43.6
Minorities	59.1	30.0	10.9
Ecology	49.8	33.7	16.5
Low-cost housing	51.4	25.7	22.9

There were, of course, wide divergences registered in the various categories of respondents. Church women

proved to be more liberal than men in their voting on active involvement by clergy on issues. For instance:

	Women For Direct Action	Men For Direct Action
Urban problems	75.7%	64.7%
Minorities	71.1	52.3
War on poverty	70.9	53.2
Political action	42.9	24.8
Peace moves	52.6	34.2

The youth group surprised no one by being the most liberal category of all. Their "yes" vote for active involvement by clergymen was: Urban problems, 84 percent; minorities, 87 percent; war on poverty, 84 percent; political action, 58 percent; and peace moves, 75 percent.

Regional differences were great. The Northeast and North Central states were far and away the most liberal in their views toward the clergy's involvement in issues. The Southwest was markedly the most conservative. The Southeast, South Central, and Northwest states fell more along the national average. These examples provide the flavor of the regional voting:

	Direct Action				
	Urban Problems	Civil Rights	Poverty	Political Action	Peace Moves
Northeast	73.7%	63.2%	65.9%	30.9%	47.2%
Southeast	65.2	42.4	56.3	26.8	32.9
North Central	70.9	55.5	59.8	41.6	44.6
South Central	64.3	46.2	50.0	31.0	43.3
Northwest	64.0	47.9	60.0	26.0	36.7
Southwest	59.4	38.1	48.4	26.2	29.5

Parish Clergymen's Attributes

Based on all returns of the survey, the ideal parish clergyman of tomorrow should first of all be well grounded in theology, then he must be "an interesting and relevant preacher." His third most important attribute should be a lively interest in young people and ability to work with them.

Following these basic requirements come skill in family counseling and, completing the top half of the ten choices, being a good listener. Heading the second division was activity in community affairs, with administrative ability coming in seventh and involvement in ecumenical activities, eighth. Experience in a secular field was ninth and fund-raising ability last.

Many felt that tomorrow's cleric will be so deeply involved in his religious responsibilities that he should not have to concern himself with administration and fund raising—duties they said should be handled by vestries or committees.

No wide divergences in selection of attributes showed up in comparisons of the various categories. Women named ability to work with young people as their second choice, dropping "interesting preacher" to fourth spot.

Younger respondents thought ability to preach was most important, with theological background second. Regional results tended to hold to the overall pattern.

Who's for Counseling?

Although skill in family counseling was considered a leading desirable attribute for the clergyman of tomorrow, responses to the questionnaire showed nearly half of the respondents had not themselves sought out their ministers for counsel during the preceding twelve months. On the other hand, 39 percent had had three or more such meetings, and another 15 percent had had one counseling session.

One reason, perhaps, for this seeming reluctance to confer with the minister is embodied in one comment, to wit, "I have headed our vestry for many years and I have a young minister. He comes to me for counsel."

This seems to be carried out in a further analysis, since more than half of all men had had no counsel meetings, whereas only about a third of the women had not availed themselves of this privilege. But three-quarters of the youth polled had seen their ministers for counsel over the past year.

Advance Education

Academic training beyond undergraduate and seminary degrees was strongly supported, with 61 percent feeling advance education is necessary in the training of future clergy.

Of those in favor, over a third thought a degree in psychology would be the most useful; social work and business administration drew 20 and 17 percent of the votes respectively. Subjects such as philosophy, economics, education, and history trailed far behind, while journalism and languages had hardly any representation at all.

Ideal Age

"Age is not important; it is the man," said one respondent.

This was a consensus. Still, the questionnaire had asked, "What do you think would be the ideal age of a new rector for your parish?"

Middle age won the day, with 48 percent opting for ages 30 to 39, and 46 percent preferring 40 to 49. Youth (20 to 29) and senior maturity (50-plus) could rally only 3 percent each.

The Clergyman's Day

Reaction to the question asking how the clergyman of tomorrow should spend his time showed consideration for his private life. Averaged replies show that just over one-quarter of his day should be devoted to his home, family, and recreation.

Family counseling should consume 23 percent of his time, with 19 percent being spent in religious study, sermon preparation, and preaching. Community activities should take up but 13 percent of his time. Many

What Lay People Want in Their Parish Priests

respondents offered the qualifier that, "It depends on the man."

Women to be Ordained?

The question of ordaining women to the ministry resulted in a virtual tie, with 50.2 percent overall approving and 49.8 percent voting no. Slightly more than half of the women were in favor of the idea, while a bit more than half of the male respondents were against it.

However, there were marked regional differences. In the Northeast over 60 percent were in favor of women in the ministry, whereas in the Southwest over two-thirds of the vote was against this change. The Northwest and Southeast were also on the minus side, and the North and South Central states were 50-50.

The youth group once again was in the forefront for change. The under-30's were nearly 80 percent in favor of ordaining women to the ministry.

Ministers' Salaries

Ministers' income may nearly double by 1975, if those who answered the questionnaire do indeed reflect the ideas of churchgoers in general—and if, when the time comes, they stand by what they said.

To the questions directed to the respondents' estimates of what their rector's annual cash stipend will be and should be in 1975, the overall response was that Episcopal ministers will be paid an average of \$13,181, but that they should be paid 20 percent more than that, \$15,870. Today's median cash salary is less than \$7,000, to which 15 to 20 percent is added for housing, utilities, and services.

Interesting as they are, these salary figures are judged

About This Survey

It was undertaken as a project by The Episcopal Church Foundation, a national organization of lay persons which provides financial and direct-action capabilities to the Church through an independent program of grants and loans. The purpose was to provide information for two of the major Church programs receiving Foundation support—the Board for Theological Education and the Clergy Deployment Office. The questionnaire was sent to 2,600 Episcopalians representing a broad cross-section of active Church members. The response—about a third of the total mailed out—was considered remarkable, in itself a testimony to widespread interest in the future of the Church. As a check, returns were divided into two sections to be analyzed separately and then compared. Results were so close, one to the other, that the surveyors were convinced they had obtained an accurate reflection of general opinion.

to be almost meaningless since they lump all estimates without consideration of the size of parish, section of the country, or the age or sex of the respondent. Here, then, are the estimated will-be and should-be cash salaries in 1975 broken down in the above categories:

Parish Size	Will Be	Should Be
100 members or less	\$ 9,143	\$11,397
101 to 400	10,815	13,405
401 to 1,000	13,800	16,880
Over 1,000	17,581	20,323

On a regional basis the Northeast is most generous, followed by the North Central states. The other sections are closely bunched, as shown here:

	Will Be	Should Be
Northeast	\$13,616	\$16,411
Southeast	12,771	15,485
North Central	13,309	15,888
South Central	12,576	15,459
Northwest	12,641	14,787
Southwest	12,945	15,714

The women, who proved more liberal than men on clergymen's becoming actively involved in controversial issues of the day, evidently don't intend to be quite as generous with money. They thought by 1975 the rector's annual cash stipend will be \$12,582 and should be \$15,171, while men estimated \$13,581 and \$16,331. These totals were larger or smaller depending upon size of parish, but the women were a little less open-handed in every case.

But youth, "liberal" in all other categories, turns out to be more close-fisted than older churchgoers, male or female. Against the overall national average of \$13,181 and \$15,870, those of 30 years of age and younger suggest that their ministers will receive a cash salary of \$11,258 by 1975, and that they should get \$12,592.

Qualifying comments ranged from, "What he's worth" and "Depends on the economy," to "Non-stipendiary clergy are becoming an economic necessity," and "In raising salaries to a respectable standard, we've lost the men who went with the ministry because they were 'called.'"

Warning Sounded, Answered

A warning to future churchgoers was sounded regarding the parish clergyman's influence in his community. Although almost all—86 percent—thought his influence ought to be greater, nearly 40 percent thought it would turn out to be less, and one-third felt it would remain unchanged. Only 27 percent thought the clergyman's influence would rise.

At the same time, strong confidence in the future of the Christian Church was seen in the response to the question, "Would you be pleased and proud should a son of yours choose a career in the ministry?". About 13 percent weren't sure; 3 percent said no. And 84 percent of the laity responding to the questionnaire voted yes.

70 plus you for '71

IT STARTED IN TORONTO in August, 1963. It began with rhetoric like "radical change in priorities," "death of old isolations and inherited attitudes," and "every church seeking a way to give as well as receive."

Now overshadowed by the rhetoric of Seattle and South Bend, Mutual Responsibility and Interdependence is more action than talk. Diocesan partnership pairings continue with the "revolutionary" tags long ago pulled off and with its own place in the day to day life of the Episcopal Church.

The challenges for 1971 are as great as those that have gone before. Listed on these pages is a catalog of seventy opportunities for "giving as well as receiving" in 1971.

Part of the vows necessary to enter such a partnership are:

1. Write to Mr. Paul Tate, Deputy for Jurisdictions, 815 Second Avenue, New York, N.Y. 10017, for more information about the projects.

2. Plan your partnership commitments over and above your diocese's pledge to the Commitment sector of the General Church Program budget. And please check your choice with the Deputy for Jurisdictions to avoid duplication.

3. Remember that MRI pairings continue to be one of the mainstays of the church's overseas program. Please make Project for Partnership gifts through the treasurer of the Domestic and Foreign Missionary Society at the above address.



Asia and the Pacific

JAPAN

Assist the Dioceses of Osaka and Kyoto to build a rectory for a new mission in a large, new "dormitory" town with an opportunity for evangelism. Funds available locally: \$8,400. (Osaka and Kyoto, NSKK/71/3)
1971—\$5,500

Aid in the experimental development of "house churches" for young people in Christian laymen's homes in the Midori Ward of Nagoya City. Amount available for personnel and program support: \$3,000. (Mid-Japan, NSKK/71/5)
1971—\$3,000

Join in a five-year, ecumenical Urban Industrial Mission project in Kitakyushu. The need is for one industrial chaplain, one youth chaplain, and several part-time workers. (Kyushu, NSKK/71/6)

**1971—Personnel support \$6,000
Program support \$1,700**

Assist the Diocese of Hokkaido in the building of a kindergarten in Iwamizawa City, a suburb of Sapporo. The first of three units has been constructed; when the second is completed, a government loan is available for the third. (Hokkaido, NSKK/71/7)
1971—\$9,000

Continued on next page

Asia and the Pacific

Assist the Diocese of Tohoku in providing urgently needed repairs to churches built thirty to forty years ago. Available locally: \$25,415. (Tohoku, NSKK/71/10)
1971—\$7,600

OKINAWA

Provide a suitable residence and place of prayer and work for the Sisters of St. George's Convent, a branch house of the Sisters of Nazareth in Tokyo, established in Okinawa in 1963. Present rented quarters are inadequate and must be vacated soon. Available locally and from the Mother House in Tokyo: \$11,000. (Okinawa, OSKK/71/1)
1971—\$9,000

Assist in St. John's Pioneer Center experimental project for youth in Nago. Funds are needed for property and two buildings, one of which will be a dormitory. Available locally: \$2,000. (Okinawa, OSKK/71/2)
1971—\$20,900

Provide a second-story addition to a girls' dormitory at St. James' Church on the island of Miyako. The addition to the dormitory, which serves girls from small islands surrounding Miyako, will be built by parish labor. (Okinawa, OSKK/71/3)
1971—\$7,200



Provide 1,440 square feet addition to the multi-purpose two-story building used by Christ Church, Ishigahi City, Yaeyama Island, making it possible to double the enrollment in the day care center and provide living quarters for the priest and his family. (Okinawa, OSKK/71/4)
1971—\$15,000

GUAM

Help establish a Learning Resources Center at St. John's Episcopal Preparatory School, Agana, Guam, where teaching methods to educate children of different Pacific regions can be researched, tested, and imparted to the faculty. Total cost for the funding of this three-year program is \$149,751.60. Available locally: \$49,500.40. (Guam/71/1)
1971—\$56,750.00
1972—\$21,750.00
1973—\$21,750.40

SOUTH PACIFIC

Provide scholarship support for students of two new interdenominational theological seminaries: Pacific Theological College in Fiji and Union Theological Institution in New Guinea. (Provincial, SP/71/2)
1971—\$5,530

Provide a grant for travel to strengthen the work of the Melanesian Brotherhood as it establishes branches in New Guinea and Polynesia. (Provincial, SP/71/4)
1971—\$3,362

Help establish Bishop Patterson Theological Center at Kohimarama, Guadalcanal, British Solomon Islands, to provide training for priests, catechists, full-time lay workers and, eventually, programs in lay training and post-ordination training. Requested in the first phase is a water supply system, washroom, and tutorial rooms. Canada is sending a priest for the faculty. (Melanesia, SP/71/5)
1971—\$12,366

Provide for building a priest's house which will also serve as a center for new missionary outreach cooperation with the Methodists in Nadi, Fiji. Available locally: \$6,800. (Polynesia, SP/71/9)
1971—\$2,100

SOUTH EAST ASIA

Assist the Diocese of Kuching to set up a library for theological students at the House of Epiphany and to provide 50 percent book grants to students. (Kuching, SEA/71/4)
1971—\$3,000

Provide a new water supply system for the church's high school, college, and hospital, Sagada, Mountain Province, Philippines. This will also benefit the town of Sagada. (Philippines, SEA/71/6)
1971—\$10,000

Assist in building a center adjacent to the new national Cathedral of the Philippine Independent Church in Manila to house the PIC's ministry with youth, university students, and the new Planning and Experimental Program in social action projects. Total cost is \$100,000; the PIC is raising most of this. (Philippine Independent Church, SEA/71/7)
1971—\$10,000

Assist the Diocese of Sabah to transport supplies (medical, educational, food) to support its ministry to the Kudazen people at the various remote mission stations in the heart of Sabah. Available locally: \$5,000. (Sabah, SEA/71/9)
1971—\$3,000

Provide scholarship assistance to a young priest so he may complete his last year in a doctoral program at St. Andrew's University, Scotland, and return to join the staff at St. Peter's Hall and Trinity College, theological seminaries in Singapore. (Singapore, SEA/71/13)
1971—\$2,500

Join with the Church of Canada and Church of South Africa in assisting in the building of a multi-purpose diocesan center in Taejon, Korea. Canada has promised \$5,000 and South Africa, \$4,500. (Taejon, SEA/71/14)
1971—\$21,500

Assist in the building of a dormitory for St. John's and St. Mary's Institute of Technology in Taiwan. The total cost is \$100,000 of which \$90,000 will be secured by a government loan, and \$2,500 will be provided by the diocese. (Taiwan, SEA/71/15)
1971—\$7,500

Assist the new United Church of Pakistan in the conversion of St. Hilda's House, Lahore, into a diocesan guest house and conference center for visiting church workers, officials from outlying districts, and for retreats and conferences of this new ecumenical church. Available locally: \$2,750. (Lahore, PAK/71/1)
1971—\$19,100



Africa and the Middle East

ALL AFRICA

Support for the Unit of Research in Nairobi, Kenya, an ecumenical study center to plan, communicate, and survey subjects such as evangelism, church growth, relations with other churches, and an indigenous Christian faith. Methodists, Mennonites, and Roman Catholics participate.

(All Africa A/71/1)

1971—\$12,500 Budget Support
1972—\$10,000 Budget Support
1973—\$ 7,500 Budget Support

MALAWI

To provide salary and program support for a Sister-Tutor for nursing training in Northern Malawi.

(AF/C/71/1)

1971—\$2,000
1972—\$2,000
1973—\$2,000

To assist training laity and clergy in the new Diocese of Northern Malawi in development of youth work programs, religious education, lay training facilities, and lay evangelist plans. Support for this training program is needed over a three-year period.

(AF/C/71/2)

	Personnel	Program
1971—\$750		\$9,600
1972—\$750		\$9,600
1973—\$750		\$9,600

RHODESIA

Expansion of this lay training program requires additional African staff mem-

bers to work toward the development of local leadership in the church both to train workers and to develop stewardship programs.

(AF/C/71/7)

1971—\$2,520 for personnel
\$2,000 for program support
\$4,000 for one vehicle
1972—\$2,520 for personnel
\$2,000 for program
1973—\$2,520 for personnel
\$2,000 for program

ZAMBIA

It is imperative to divide the Diocese of Zambia into three separate dioceses, and appropriate steps have been taken in that direction. The two additional bishops need houses and transport.

(AF/C/71/8)

1971—\$43,000

KENYA

Theological students at St. Paul's College, Limuru, Kenya, an ecumenical program shared with Methodists and Presbyterians, need scholarship assistance.

(AF/E/71/3)

1971—\$8,400

To help build two dual-purpose buildings in Mombasa to serve as churches and community centers for youth work, welfare work, and worship. \$7,200 will be provided locally.

(AF/E/71/8)

1971—\$10,600 for capital

TANZANIA

St. Mark's Theological College in Dar Es Salaam serves the four Dioceses of Dar Es Salaam, Masasi, Southwest Tanganyika, and Zanzibar and Tanga. The college needs more student and staff housing.

(AF/E/71/5)

1971—\$10,000 for capital needs

SWAZILAND

To help over a five-year period to raise the stipends of the Swazi clergy to a minimum living wage level of \$1,386 per year. A plan is devised to raise all of this locally but an interim subsidy is required.

(AF/S/71/9)

1971—\$2,428

1972—\$2,428

1973—\$2,428

SOUTH AFRICA

In Zululand the church needs a skilled workman to lead local efforts in building churches. He should be able to work on contract after an initial three-year period. \$20,000 is available within the diocese.

(AF/S/71/10)

1971—\$4,300

1972—\$2,857

1973—\$1,429

UGANDA

A provincial salaries fund has been set up to assist each of the dioceses in this province to employ more highly educated people. This project has the highest priority in the Province of Uganda.

(AF/U/71/1)

1971—\$11,500

Bishop Tucker Theological College, with fifty students, is the central provincial theological college. Funds are urgently needed for capital development and for scholarship assistance.

(AF/U/71/4)

1971—\$23,000 for scholarships
and program
\$ 6,000 for capital
development

NIGERIA

Trinity College, Umuahia, is a theological college of Anglicans, Methodists, and Presbyterians to serve all of the dioceses of the Anglican Church in Nigeria and many of the dioceses in West Africa. Capital improvement funds are needed.

(AF/W/71/3)

1971—\$10,000 for housing

A diocesan youth center, a four-year-old request, is needed in the Diocese of Ondo. The diocese will provide the

required staff and one-third of the building expenses.

(AF/W/71/4)

**1971—\$4,200 for capital grant
\$1,200 for personnel and
program support**

SIERRA LEONE

To assist in building a maternity center as part of the church's contribution to an overall government scheme at Bullom. The site is available.

(AF/W/71/6)

1971—\$3,600 for capital needs

IRAN

The diocese plans—and has land for—a permanent church building and a house for the clergyman in charge of the diocesan center in Teheran which will increasingly become the focal point and center of the church's work in Iran.

(JER/71/2)

1971—\$12,000 capital

JERUSALEM

St. George's College is a center for study, available to ordained and lay persons of the church throughout the world. Additional scholarship funds are needed to bring students from churches in the "developing nations."

(JER/71/3)

1971—\$5,000

ISRAEL

A daytime recreation center is needed in the Tel Aviv-Jaffa area to provide opportunities for meaningful recreation, craft work, and social programs serving both Arab and Jewish populations.

(JER/71/4)

**1971—\$3,000 for capital and
furnishings**

SUDAN

Two new Sudanese assistant bishops have undertaken their work in the Sudan and will need automobiles and assistance to cover their traveling expenses in their vast areas of responsibility.

(JER/71/6)

**1971—\$5,400 for automobile of
the Bishop in Juba
\$5,000 for automobile of
the Bishop in Omdurman
\$4,600 for travel
expenses**

MADAGASCAR

A new Province of Madagascar, Mauritius, and the Seychelles is being planned. An Inauguration Committee is at work and needs assistance in covering expenses for planning and program.

(MAD/71/1)

1971—\$12,000

Latin America and the Caribbean

PROVINCE NINE

Provide highly qualified Latin American university students with a trial year of theological studies, to explore the possibility of a ministry in the church.

(IX Prov./71/1)

1971—\$13,000

1972—\$13,000

1973—\$13,000

The Evangelical Seminary of Puerto Rico and the Episcopal Seminary of the Caribbean have libraries with close to 20,000 volumes each. Funds are needed for major sets of scholarly works and for the ongoing purchases of substantial current publications.

(IX Prov./71/2)

1971—\$19,000

1972—\$19,000

1973—\$19,000

To introduce to Latin America a proven form of clinical pastoral education in an ecumenical enterprise that involves the Episcopal Seminary of the Caribbean, the Evangelical Seminary of Puerto Rico, the Roman Catholic Theological Faculty of the Dominican Fathers, and the Psychological Institute of Puerto Rico.

(IX Prov./71/3)

1971—\$20,300

1972—\$20,775

1973—\$24,025

COSTA RICA

This center specializes in the development of programs of sexual identity and responsible parenthood aimed at the general public. To utilize the teamwork of psychologist, social worker, doctor, and priest, help is needed.

(CR/71/1)

1971—\$20,000

1972—\$15,000

To enable the Missionary Diocese of Costa Rica to achieve self-support in its basic operation prior to or by 1975.

(CR/71/2)

1972—\$500,000

This fund will enable the congregation to engage in small building projects in partnership with the diocese.

(CR/71/3)

1971—\$25,000

To equip two major areas of the church, Siquirres and Limon, with appropriate transportation to make the work of the church more effective and efficient.

(CR/71/4)

1971—\$13,500

A great need exists in Limon to provide the student community with a place for studies and supervised tutorial assistance in a three-year project.

(CR/71/5)

1971—\$7,000

1972—\$5,000

1973—\$5,000

PUERTO RICO

This church building was built at the turn of the century and is in dire need of renovation. Located in the rural area, it serves as a center for three communities.

(PR/71/1)

1971—\$15,000

To help a program sponsored by St. Michael's House (Sisters of the Transfiguration) in a poverty area. It will coordinate community needs as expressed by the community, giving orientation and supplying resources.

(PR/71/2)

1971—\$4,000

HAITI

To prepare young men who do not have the ability or resources to continue education through university to equip them to earn a living and be useful citizens. It is a five-year project.

(HA/71/1)

Program	Capital
1971—\$4,000	\$200,000
1972—\$5,000	\$100,000
1973—\$6,000	\$100,000
1974—\$6,000	\$ 50,000
1975—\$6,000	\$ 50,000

PANAMA

A Volkswagen bus is urgently needed to replace a small car now used by priest and catechist to visit several missions, connected by bad roads in rural, western Panama.

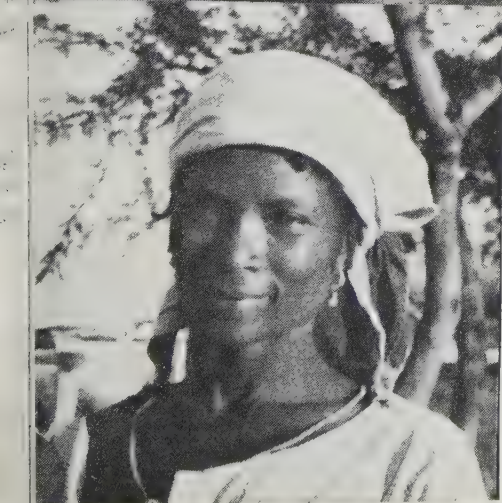
(PA/71/1)

1971—\$2,500

This project is for local theological training of laity on an ecumenical level in an experiment to prepare prospective postulants for Holy Orders.

(PA/71/2)

1971—\$2,000



NIGARAGUA

The Pearl Lagoon Community Development project will seek, over three years, to establish a working relationship with government and private agencies so that communities in this area are encouraged to organize and carry out effectively projects they choose for their development.

(NI/71/1)

1971—\$6,000

1972—\$5,000

1973—\$5,000

COLOMBIA

Set up a loan fund program to get local church groups to take responsibility for the planning, financing, and execution of projects for their current church program as well as for future support.

(CO/71/1)

1971—\$10,000

1972—\$30,000

1973—\$10,000

1974—\$10,000

Funds are needed to speed up the construction of a church with office, multi-purpose social rooms, and a residence hall for working girls on a lot owned by the church in Barranquilla.

(CO/71/2)

1971—\$15,000

To purchase a colonial building, restore it, and use it for multiple purposes to strengthen the life of the church in Cartagena.

(CO/71/3)

1971—\$50,000

To help pay the salary, travel, and living expenses of the bishop, Colombia is hoping to establish an endowment fund so the income from investment will meet these costs and the episcopal function can continue at the national level.

(CO/71/4)

1971—\$20,000

1972—\$20,000

1973—\$20,000

1974—\$20,000

ARGENTINA

For the salary of an Anglican professor, recruited in 1967, to help train nationals as priests and participate in the general theological and pastoral training work of the United Theological College, Buenos Aires.

(LA/71/2)

1971—\$1,000

CHILE-BOLIVIA-PERU

Twenty laymen from the rural areas in Chile urgently need leadership training. Some of them may later be ordained.

(LA/71/3)

1971—\$1,000

To assist a pilot project to bring education to priests and laymen throughout the country on the university, adult, and minimum levels. The Anglican Church, one of the founders, is active both on the teaching staff and the governing board.

(LA/71/6)

1971—\$3,600

BRASIL

A new roof on a small house in Rio de Janeiro will provide a covered area for religious, social, and educational activities.

(BR/71/2)

1971—\$5,000

The project located in Belo Horizonte, a working class suburb, will make available kindergarten and day care facilities and adult recreation and education.

(BR/71/3)

1971—\$5,000

A new parish is being developed in Concordia. It is necessary to build a church and hall for social work.

(BR/71/6)

1971—\$5,000

The Diocese of Southwestern Brasil runs a commercial school in the city of Livramento. Improvements to the building are urgently needed in order to fully meet the official requirements for a state grant.

(BR/71/7)

1971—\$10,000

The Northeast Project Community Center is an ecumenical enterprise sponsored by the Urban Industrial Mission. The community center here would concentrate on medical and educational services to a *favela* where this has been demonstrated to be the most pressing need.

(Misur-Brasil)

1971—\$13,150

1972—\$13,150

1973—\$13,150

BRITISH HONDURAS

A lay training center and church are planned for the new capital of the country. This is a pioneer ecumenical project with the participation of Anglican, Methodist, Roman Catholic, and Presbyterian Churches.

(WI/BH/71/4)

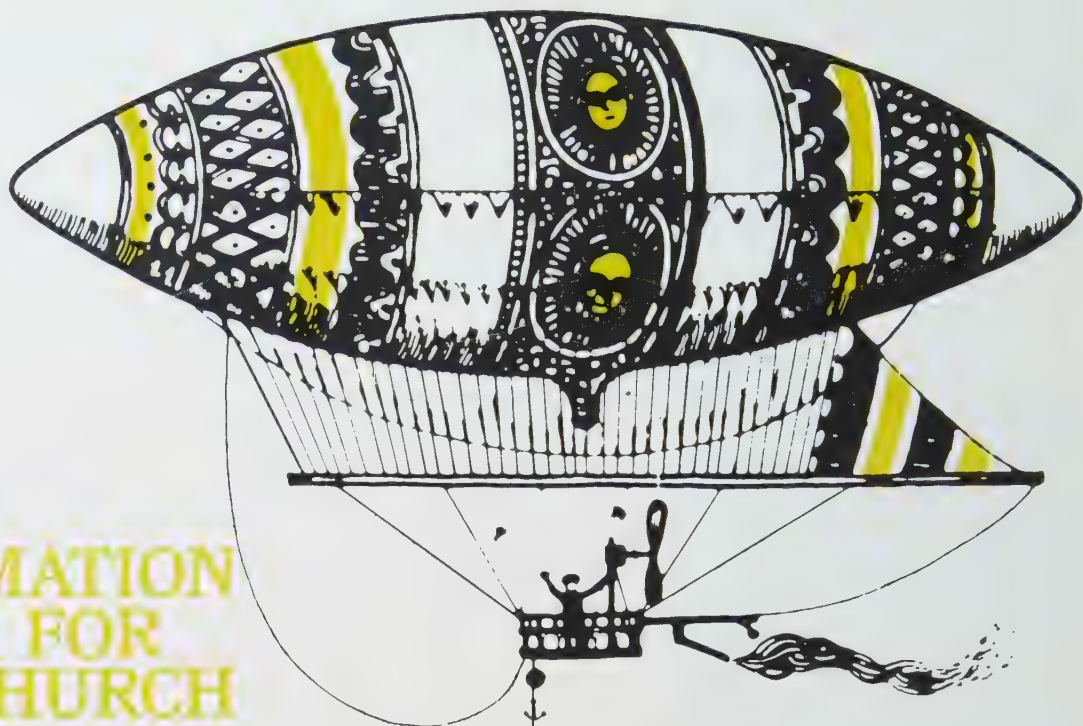
1971—\$19,000

WINDWARD ISLANDS

In January, 1970, St. Paul's Rectory, Granada, was utterly destroyed by fire. The house was not insured because of lack of funds, and it is essential to rebuild it.

(WI/W/71/8)

1971—\$4,200



INFORMATION CARRIER FOR THE CHURCH

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Women — or People?

During the autumn of 1970, the ministry of women in the Christian Church has received major recognition. Episcopalians seated women as lay deputies at Houston. Both General Convention and the Church of England's General Synod upgraded the functions of deaconesses. The Anglican Church in Canada voted to start the canonical changes necessary to give deaconesses the responsibilities of the full diaconate.

This past summer an 1,800-member national organization of U.S. Roman Catholic nuns demanded ordination of women to the priesthood. Two months later the U.S. Catholic Bishops' Secretariat commissioned 12 members of the Catholic Theological Society of America to look into the matter of ordaining women to the permanent diaconate.

Just before the ordination of the first woman minister in the Lutheran Church in America, the American Lutheran Church and the Lutheran Church of Bavaria in Germany voted to ordain women. More than half the Lutherans in the world belong to churches in which women are ordained.

In early October the World Council of Churches revealed the results of a survey which showed that 70 church bodies have approved the ordination of women to ministry which includes administration of the sacraments. The study, however, found a continued reluctance to include women in the ruling bodies of the churches.

A new role for women is also emerging in Judaism. There are at least two women undergoing rabbinical studies with an eye toward breaking the millenia-old Jewish tradition. Their acceptance as rabbis by most synagogue congregations may seem doubtful right now, but Sally Priesand, student at Hebrew Union College in Cincinnati, is filling in at Temple Beth Israel while the congregation seeks a permanent rabbi.

In addition to the ministry, women are emerging elsewhere in the world of religion. Recently a

woman Methodist minister, the Rev. Isadore Fox, became national chaplain to the American Legion Auxiliary.

The election of Episcopal lay leader Dr. Cynthia Wedel to the presidency of the National Council of Churches, considered "unusual and exceptional" not long ago, is now looked upon by many as a prelude to a growing acceptance of women on the top leadership level.

In October, the Roman Catholic Church for the first time recognized two women saints as Doctors of the Church. The move was interpreted by many Catholic women leaders as a step toward full recognition of women's dignity and inherent rights in the structure of the Church.

Mrs. Horace Havenmyer, St. Mark's Episcopal Church, Islip, Long Island, was elected in October as the first female chairman of the board at Union Theological Seminary, N.Y.

In November Mrs. Robert L. Leh-

man, wife of an Episcopal clergyman, was licensed by Bishop Roger Blanchard as a lay reader and lay preacher in Southern Ohio. Mrs. Lehman becomes the first woman in the diocese to be licensed to assist in administering the chalice.

With the initiative in hand and the tide running in female favor, we still don't know whether even more intensified efforts will be forthcoming on behalf of women in religion, or whether women themselves will slow the momentum.

At an ecumenical Fall conference on Women's Liberation and the Church, sponsored by the Graymoor Friars, Dr. Wedel, though strongly favoring ordination for women, questioned the wisdom of fighting for it as the ministry now operates.

"I would rather see women and men joining together to develop the creative new forms of ministry needed for a renewal and growing and far more effective church of tomorrow," she said.

Today, women's involvement is a challenge to both women and the churches. Tomorrow may bring the acceptance of commitment and responsibility for the former, and the breakdown of old structures for the latter.

In both cases the transition will not be easy. —M.C.M.

The \$10 Challenge

As a communicant of the Episcopal Church and, as such, a member of The Domestic and Foreign Missionary Society, I'd like to help meet my commitment to the Society's national and worldwide program for 1971. I understand that these programs can be carried out if each communicant gives at least \$10 for the coming year. My share is over and above my regular giving to my parish.

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How tomorrow

IF YOUR MILITARY SITUATION calls for guerilla warfare you are probably not too smart to continue to produce tanks or train admirals. If your best officers are assigned to some sort of Maginot Line and the battle simply passes them by, what choice do they have? They can hold out a while longer and ultimately surrender or they can try to get out and "get with it."

The metaphor may be a bit strong to describe the crisis in morale among the clergy of nearly every church today. It does suggest reasons why many able and dedicated men have left and are leaving the parish ministry, why seminarians are reluctant to enter it, why newly ordained men so often approach their congregations in a hostile and resentful mood.

It suggests why others are pressing for new definitions of the work ministers are supposed to do and for radical reform of the seminaries which are meant to prepare them to do it. The world has changed so much and the church has changed so little, that the traditional parish appears to be in an essentially defensive posture.

Clergy Complaint

To put it bluntly, a growing number of those who have the spiritual gift and calling to be leaders and evangelists find the traditional structures of the church not an aid but an obstacle to fulfilling their vocation. They find the requirements for ordination anachronistic, rigid, and irrele-

vant; job placement procedures to be arbitrary, capricious, and frequently unjust, and tasks assigned all too often stifling or unimaginative.

Nearly submerged by financial problems, administrative burdens, and parish routine, the parish minister feels—at least on the gloomy days—that the battle has passed him by. Bishops cannot help. Vestries couldn't care less. Won't anyone take the

What are Episcopalians doing about ministry in a time when clergymen seem angry, restless, or bored and laymen see them as either changing everything or lazy?

clergy seriously? What a resource of leadership. What a waste.

Lay Lament

All this is bewildering to the layman who loves his church and works hard to support it, who looks upon his parish priest as "our leader" and wonders what is so limiting about a pastoral ministry to men, women, and children of all ages and conditions who so obviously need help.

The experienced layman can think of many ways in which the clergy are better off than they were a generation

ago. He probably knows his share of priests who have abused the privileges of rank and tenure to live relatively easy, lazy, or comfortable lives.

He is suspicious of the angry and disturbed new breed of clergyman. As much as they find the parish a hindrance to their vocation, he finds their ministry a menace to the church he loves. They want to lead in social action but they neglect to feed the flock. They speak of mission to the world but they really want more public recognition.

They want to change everything—doctrine, liturgy, and standards of morality—to attract the young. But the youth do not come. If they come, they do not stay. If they stay, they do not pay. Meanwhile the church is smaller; change means only that precious symbols of continuity and loyalty are gone.

These counter complaints of lay leaders ought to be heeded. The non-coms generally know what the troops need better than the officers do. Yet officers are guided by what the situation demands; they are trained to take the larger view.

Law, Order, and Persons

The future of the church depends in large measure on closing the gap of misunderstanding between laity and clergy so the right persons may be found for ministry in the '70's.

Who are the right persons? Those who can manage necessary change

will meet to

ow's minister

within the church and who will be supported in new initiatives of outreach to secular society.

In the long run, perhaps the most important legislation passed at the Houston General Convention has to do with such problems. Nearly all the canon laws relating to the ordained ministry of the church were extensively rewritten.

Three basic intentions lie behind these changes: **First**, to establish higher and more uniform professional standards, especially for parish clergy; **second**, to provide clear, flexible guidelines for the ordination of men (and women) to serve in new forms of ministry or in special missionary situations; and **third**, to set up machinery for the development of the church: starting with a coordinated personnel policies for the clergy, from recruitment to retirement.

All this must be done without threatening the autonomy of the seminaries or the local responsibility that properly belongs to the bishops, dioceses, and parishes.

On the Drawing Board

The 1969 South Bend Special Convention saw the publication of a model plan for clergy deployment to stimulate study and experimentation, on a voluntary basis, throughout the church, prior to an actual vote on the proposal at Jacksonville in 1973.

Houston reaffirmed this work, increased the size of the Board for

Theological Education, and elevated Bishop John Burt's Joint Commission to the more permanent status of a Board for Clergy Deployment. Both boards were given the highest priority in their application for funds to continue their work in the next triennial.

How Houston Helps

Some of the highlights of action taken at Houston include:

Recruitment, Selection, and Training. Every diocese was instructed to form a commission on ministry, to "assist the bishop in matters pertaining to the enlistment and selection of persons for ministry" and in the guidance and pastoral care of all postulants, candidates, deacons, and other professional church workers. Until now a man seeking ordination has had to pass a series of examinations given by a diocesan board of Examining Chaplains (the so-called Canonical Examination), even if the candidate was already an honors graduate of a recognized seminary.

The content and standard of examinations has varied widely in different parts of the church. The new commissions on ministry will replace the boards of Examining Chaplains and assume much broader functions, including oversight of diocesan programs of continuing education for all active clergy.

The chaplains were exclusively clergy. The new commissions will include laymen. Presumably some of

them will be selected for their skill or experience in personnel management or psychological testing.

The Episcopate-at-Large

The bishop still makes the final decision concerning a man's selection or ordination. The emphasis has been shifted, however, from his responsibility as head of a diocese to his function as a local officer of the church-at-large "The guidance of all candidates for Holy Orders is the responsibility of the church and of the House of Bishops, which exercises its collegial concern through the bishop of the diocese . . . in which the candidate is canonically resident. In the exercise of this guidance, the bishop shall be assisted by the Commission on Ministry." (Canon 29. Sec. 1(a).)

Houston defeated a proposal to abolish all locally administered canonical examinations in favor of uniform, qualifying examinations to be designed and administered nationally. At the same time, they gave clear recognition to the desirability of developing such a system.

Readiness Testing

A new General Board of Examining Chaplains has been established to "prepare at least annually a General Ordination Examination" and to "assist the diocesan commissions on ministry in the conduct, administration, and evaluation of the same."

Continued, next page

day's future

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Tomorrow's Ministers/Today's Future

Continued from page 41

The new board, chaired by Bishop Stephen F. Bayne, Jr., consists of a distinguished group of churchmen: three bishops, six parish clergy, six faculty members, and six lay persons. Instead of duplicating the examinations required for various courses by the seminaries, the board will attempt to measure a man's ability to use what he has learned through a series of integrative comprehensive examinations.

Supplemental exams in individual subjects will be prepared for men who have not obtained a theological degree and for other special cases. While the dioceses' participation in the national examination system will be voluntary, proponents believe the new General Ordination Examinations will raise standards and norms both for the education of persons for the needs of the contemporary church and for evaluating their readiness for ordination.

Alternatives to Haystacks

Placement and Evaluation. A neighboring parish recently lost its rector. When someone asked the senior warden how he would fill the vacancy, he replied, "Well, we plan to take our time. This is a fine congregation and we intend to call the best available man in the country." In fact they had no way of finding out who that fellow was.

They finally made their selection from a list of clergy "someone" happened to know and who lived near enough for a vestry delegation to go hear him preach. It was like picking the new president of a company on the strength of his golf game and a speech to the local Rotary Club. The wonder is that so many casual "marriages" work out so well.

A national Clergy Deployment Office is now gathering input for a data-bank to provide bishops and vestries with objective information about every clergyman in the church, so the best qualified man or group of men for a particular job can be identified.

Profiles, Performance, and Appeals

The data-bank will also help clergymen move to new work when they are

THE REV. CHARLES H. LONG, JR., is rector of St. Peter's Church, Glenside, Pa., and teaches Missions and Ecumenics at Philadelphia Divinity School.

A delegate to five General Conventions, he serves as chairman of the House of Deputies' Committee on Theological Education and vice-chairman of the General Board of Examining Chaplains.

Born in Philadelphia, he was graduated from Yale University and received a B.D. from Virginia Seminary, Va., and an S.T.M. from the Lutheran Seminary of Philadelphia.

While serving in the Diocese of Shanghai from 1946-49, Mr. Long was chaplain to the Peking British Embassy in 1947, the year he was ordained to the priesthood by a missionary bishop of North China. In Nanking he was assistant at St. Paul's Church and chaplain of the American Embassy and the National Central University and the University of Nanking.

From 1950-54 Mr. Long was personnel secretary of the Episcopal Church's Overseas Department. In 1954 he went to Hong Kong as Far East representative of the Yale-in-China Association.

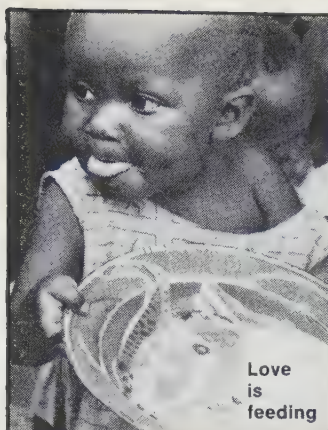
While there, he served as trustee and associate professor of English at the New Asia College. As liaison between Chinese refugee professors and the British government, he helped expand facilities of the New Asia College and the Chinese University of Hong Kong. Concurrently he was vicar of the Church of the Good Shepherd and lecturer in ethics at the Hong Kong Union Seminary.

Charles Long and Nancy Ingham were married in 1946 and have four children. Two were born in China and two in Philadelphia.

ready. The Clergy Deployment Office promises to be helpful not only in filling parish vacancies but also in locating men with specialized interests or training to fill chaplaincies and other non-parochial jobs.

Other elements of the model plan for clergy deployment propose the preparation of "role profiles" for every job; an annual performance evaluation for every clergymen; periodic reviews of tenure for both parish priests and bishops; a system for relocating men if necessary; and an appellate procedure, to safeguard against injustice.

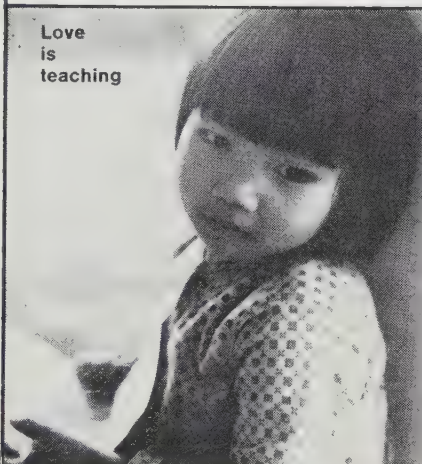
Continued on page 44



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Tomorrow's Ministers/ Today's Future

Continued from page 42

Withdrawal from the Ministry. In the past, the only way a man could leave the ordained ministry was by arranging, in effect, to have himself dismissed. In the language of the old canons, he had to "renounce" the ministry and a bishop pronounced a "sentence of deposition." This was true even if the clergyman took the initiative himself and no one had raised questions about his orthodoxy or morality.

The implication of hidden scandal was unfair to many conscientious men whose vocation had simply changed. It also inhibited some others who ought to have done so from leaving the ranks of active clergy.

Houston adopted a new canonical procedure stating in part, "If any bishop, priest, or deacon of this church comes to the conclusion that he has no vocation for this particular office or for the work of the ordained ministry of the church in general, he may be honorably released from his ministerial obligations."

Unsalaries Mission

New Patterns. Some are predicting the full-time parochial minister will, in the future, represent a minority of active clergy. More and more are becoming self-supporting ministers. These ordained priests are fully employed in non-church positions and work at church-related activities only in their extra time.

Some serve as rectors or assistants in parishes that can no longer afford full-time clergy. Others have undertaken new ministries to professional groups, alienated young people, or other communities beyond the reach of the traditional parish. Self-support for clergy may become the norm in the church's future missionary action in (as it was in the first four centuries).

In any case, the Perpetual Diaconate is no longer an adequate office to fulfill all the kinds of ministry the church needs to do in a changing world. Several canonical changes provide ways for ordaining persons to the diaconate and priesthood who

could not have been ordained before.

Women, for example, may now be made deacons under the same responsibilities and privileges as men. Persons who do not intend to relinquish their secular work may now be ordained without being required to take a full theological course. Others who are to serve in special circumstances—for example, as Indian clergy on Indian reservations—may be excused from certain unnecessary academic requirements and asked to take other forms of training appropriate to their work.

Sub-parochial Lines

On the other hand, ordained persons are discouraged from "going into business for themselves." If a self-supporting clergyman wants to do a non-parochial ministry, representatives of the community among whom he intends to serve must still recommend him to the bishop.

They need not be vestrymen of an organized parish but must be persons "well informed regarding the area or circumstances" within which they propose the minister should serve. The bishop must also consult a similar group in determining "such other training or practical experience" a deacon in the self-supporting ministry may need before being advanced to the priesthood.

The special training must take into account the candidate's secular occupation, his community role, and his ecclesiastical ministry. Thus a farmer in a small town or a community organizer in a ghetto may each serve as a clergyman, with training individually designed for his needs and responsibilities.

General to Special

This, in broad outline, is the quiet revolution which now provides the church with the possibility of more flexible, diversified ordained leaders. The emphasis is moving from educating men for the ministry-in-general to training ministers for specific types of mission.

Who our future leaders will be and where they will be at work will depend on what the dioceses do to make creative use of these new, authorized styles of leadership.

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WORLDSCENE

Tacoma Indian Leader Shot

Hank Adams, an advocate of fishing rights for Indians, was shot as he brought in his nets from the Puyallup River in Tacoma, Wash., at 4:30 A.M., January 19.

Mr. Adams, 27, is now recuperating in a private home after being hospitalized following the shooting. Executive Director of the Survival of American Indians Association in Tacoma and a member of the General Convention Special Program Screening and Review Committee, Mr. Adams is a long-time organizer for Indians' right to fish in Washington and Oregon rivers. The Survival of American Indians received a \$25,000 GCSP grant in February, 1969.

- Presiding Bishop John E. Hines sent a telegram to the governor and attorney general of the State of Washington asking for "maximum effort to apprehend and bring to trial those responsible for the assault."

The Ven. Rudolph Devik, archdeacon and spokesman for Bishop Ivol Curtis of Olympia, asked the personal intervention of Tacoma's mayor, the federal attorney, the governor, and the attorney general "to resolve this breakdown of law and order."

- Jewish and other Christian leaders in the diocese joined the Episcopalians asking for a stop to "continued harassment, intimidation, and threats directed against the Indians on the Medicine Creek Treaty lands."

"We condemn this violence," the Presiding Bishop said. "The Episcopal Church . . . worked hard to set standards for our work among those seeking self-determination to insure that we would not use our resources to help those who advocate violence. Mr. Adams' work embodies dedica-

tion . . . for the cause of justice. Those who oppose him have resorted to vigilante 'night rider' tactics which must stop."

- The Survival of American Indians Association, under the leadership of Mr. Adams, a Quillayute, claims the Medicine Creek Treaty of 1855 gave the Indians the right to salmon fish in the Puyallup and the lower Nisqually River between Tacoma and Olympia. This view was upheld by the Oregon Supreme Court in May of 1969 when it declared that the state's fishing regulations prohibiting Indian fishing did not conform to the treaty.

The states argue that the Indians should not fish for conservation reasons, but the question of whether the use of set nets in fresh waters was a necessary conservation measure was never completely settled.

The Indians argue that the state's conservation ruling is simply a way to eliminate all Indian commercial fishing because of pressure from powerful sports-fishing interests.

- Mr. Adams says that Indians, who derive much of their income from salmon fishing, have not taken

more than 5 percent of the total salmon catch in any given year while non-Indians have taken 80 percent. "We're not seeking unlimited fishing rights," he said in May, 1969, "just the right to fish in our usual and accustomed places."

Since August, 1968, the Survival group had defied the State of Washington by fishing under conditions the state considers illegal. At the time of the shooting, however, Mr. Adams was fishing legally.

Anglican Council: Conferring in Kenya

Anglican relations with the Roman Catholic Church are high on the agenda for discussion at the Anglican Consultative Council's first meeting February 23 in East Africa.

The Rt. Rev. John W. A. Howe, Anglican Executive Officer, said that the Kenya Conference would open with a plenary session and then break up into four sections: one on unity, two on renewal, and one on mission.

The section on unity will focus on

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Disasters such as Peru's earthquake (*see page 15*), East Pakistan's flood, and Hurricane Celia in Texas bring quick response from Episcopalians in contributions to the Presiding Bishop's Fund for World Relief.

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the work of the joint Anglican-Roman Catholic Commission that was set up in 1966. Bishop Howe also said that other subjects certain to be discussed include the World Council of Churches (WCC) controversial grants to groups engaged in fighting racism and the question of ordination of women.

Representatives from 22 provinces of the Anglican Communion will attend the meeting at Limuru, near Nairobi. (See *The Episcopalian*, June '70, p. 42). Bishop Howe stressed that the Council would not be dominated by Europeans or white westerners. Fifty percent of the representatives will be from Africa, Asia, and Latin America.

Presiding Bishop John Hines, the Rev. W. G. Henson Jacobs of St. Augustine's, Brooklyn, N.Y., and Mrs. Harold Kellerman, professor of pastoral theology, Virginia Theological Seminary, will represent the Episcopal Church at this first session. Archbishop Michael Ramsey of Canterbury will preside.

The Rev. William Purdy, a member of the Vatican Secretariat for promoting Christian Unity, and the Rev. Phillip Potter, representing the World Council of Churches, will attend as observers.

The major function of the Council, created in 1969, is to develop agreed Anglican policies in the church's world mission and guide Anglican participation in the ecumenical movement.

Anglican/Roman: Talks in Colombia

The first high-level Anglican-Roman Catholic talks in Latin America, aimed at developing greater mutual recognition of the two churches' religious and social missions, were held in Bogotá, Colombia, February 9-14.

Ten Anglican and 10 Roman Catholic bishops, as well as experts in theological and social matters, attended the meeting which the Anglican Communion and the Department of Ecumenism of the Latin American Catholic Bishops Conference (CELAM) sponsored together.

The Rev. Jorge Mejia, executive

director of CELAM's ecumenism department, said that relations between Anglicans and Romans throughout the world have arrived at a "real point of maturation" after three years of studies and meetings on a variety of projects. He noted that the accomplishments of the Roman-Episcopal dialogue in the United States have given greater impetus to efforts in Latin America, especially in the northern sections.

The meeting in Bogotá had two basic objectives; the first, a declaration of mutual recognition by the two Communion and the second, to seek to establish working relationships. Essentially, Father Mejia said, the two churches are attempting to undertake whatever cooperative programs "contribute to the progress of Latin American people."

Canadian Anglicans Elect Primate

The Rt. Rev. Edward W. Scott, Bishop of Kootenay, British Columbia, is the new Primate of the Anglican Church of Canada.



The electoral college of the Canadian Church's 25th General Synod, meeting at Niagara Falls in late January, chose Bishop Scott on the third ballot. The Acting Primate, Archbishop William L. Wright of Algoma, was second in the balloting.

Some observers interpreted Bishop Scott's election as support for union with the United Church of Canada. The new primate is well known for his ecumenical activities. In a press interview, however, Bishop Scott warned against rushing into unity and said all levels of the church should be consulted on union. "People must be given a chance to grow into positions and not be forced into them."

He also said that he will concen-

trate on working toward a greater sense of community by fostering a variety of opinions and will try to release more of the untapped potential of the laity.

On the thorny subject of ordination of women the new primate said there is no theological reason why women cannot be ordained. He added, however, that there may be other reasons—sociological and psychological.

Bishop Scott graduated from the University of British Columbia, was ordained in 1942, became general secretary of the Student Christian Movement at the University of Manitoba in 1945, and subsequently served parishes in Rupert's Land. In 1964 he joined the National Department of Social Service as associate general secretary and was consecrated to be Bishop of Kootenay in 1966.

Two firsts marked the election. The Synod, for the first time, permitted journalists to witness the voting. Fourteen youth observers, granted full delegate status by the opening session of Synod, voted in a Synod election for the first time.

In the time set aside for a youth presentation, the young delegates danced in the aisles to music which said things like "Knock down the old gray walls, be a part of it all." At the microphone they told their elders that they were searching for something real, something true. They were looking for commitment, they said, and had difficulty relating it to long hours spent in sessions that ended up with pious declarations but little real action.

"I hope that you leave synod so frustrated by all that needs doing that you'll become committed," said one youngster.

The Church of Canada General Synod also:

- **authorized** joint publication of the Anglican-United Church Joint Hymn Book which has been under preparation for five years;

- **received** the General Commission on Union's first draft Plan of Union and forwarded it to parishes and dioceses for study and comment;

- **agreed** that the Upper House (bishops) and Lower House (clergy and laity) will sit together in joint sessions except when separate sittings are requested. The bishops will retain the right to vote inde-

pendently;

► **urged** all members of the Anglican Church of Canada to boycott all South African goods;

► **encouraged** dioceses to continue liturgical experimentation and evaluation;

► **expressed** the desire that full communion between the Anglican Church of Canada and the Churches of North India, South India, and Pakistan be established as soon as possible;

► **directed** the Church's national Executive Council to set up a task force to study the question of the definition of human life with application to medical experimentation, transplants, and abortion;

► **approved** a plan for integration of Anglican Churchwomen into the mainstream of church life at the national level.

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A special 10-week series of television programs, "Religion in America Today," will be broadcast every Sunday at 1 P.M., February 28 through May 16 except for April 4 and 11 (Easter and Passover Programs).

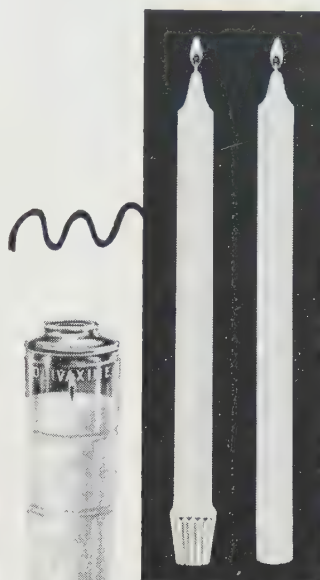
The American Broadcasting Company has produced the series for its continuing "Directions" program in cooperation with the National Council of Churches' Broadcasting and Film Commission, the National Catholic Office for Radio and Television, the Jewish Theological Seminary of America, and the Southern Baptist Radio-TV Commission.

The stress of the programs is on innovative religion with little attention paid to resistance and criticism of changes. "We did not set out to present any point of view," said Mr. Ted Metzger, one of the producers. "We went out to see what was happening, following up the contacts the religious agencies gave us, and this [the series] is what we found."

COCU: Plans To Listen

For the first time since the Consultation on Church Union (COCU) began its annual meetings in 1962, aimed at uniting American church bodies, COCU will hold its plenary

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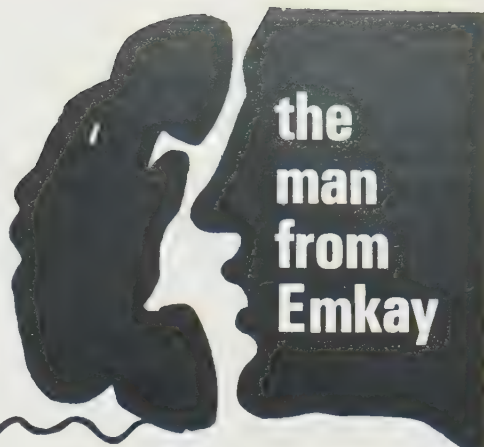
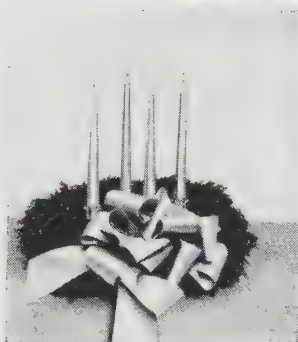


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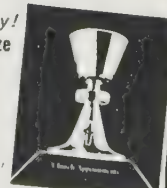
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WORLDSCENE

session in the Fall instead of the Spring. The change was made so that members of the nine communions involved would have plenty of time this Spring to conduct studies of the Plan of Union proposed in 1970.

General Convention at Houston authorized continued study by Episcopalians of the proposed plan. The study is to take place within parishes and by parishes with neighboring congregations of the denominations involved. Many places report plans for beginning this during Lent.

Dr. Paul A. Crow, Jr., general secretary of COCU, said that the session, meeting September 26-30 in Denver, Colo., will be primarily for listening, to insure that individual and group responses find their way into the total process of the uniting church.

The Plan of Union," he said, "is now in the hands of the grass roots for their study, reflection, and suggestions toward revision. The participation of people in the local pulpits and pews in the development of the plan at this stage is vital."

New Life at New Haven

"Last year Berkeley (Divinity School) seemed ready to close . . . some people thought I had come in as a grave digger. And lots of people handed me shovels," said the Very Rev. Michael Allen, dean, in a recent sermon announcing new plans for Berkeley.

"But we are not going to close," he continued. "Rather we are going to try a new life, a new life that grows out of our failures and our despair, a new life that comes from not having enough money to go on as we have . . . We are going to join with Yale Divinity School to create the New Berkeley Center of Yale."

The Center will be responsible for developing training in styles of professional ministry responsive to the demands of contemporary church and community.

The resources of the center will make possible increased exploration of new styles of professional ministry and enable a professional doctorate to be offered at Yale.

During the first two years, while students are doing a Master of Arts in Religion there will be new opportunities for supervised clinical and field training which the Berkeley Center will provide.

The Center hopes to be located at Trinity Church Parish Hall in New Haven. In addition there will be sub-centers which will specialize in suburban ministry, inner city ministry, campus ministry, the Arts, the "counter culture." These sub-centers will be made up of six to ten students working on similar projects, with on-the-job supervision from a faculty member. The faculty member will hold regular seminars for his students in which they will be able to discuss the theological and intellectual meaning of their work.

The new Berkeley Center opens up exciting and challenging prospects for theological education. It is a new concept which offers flexibility in a time which demands it.

Dean Allen said, "You must come to terms with the society in which you live and operate. Men entering the ministry must have the experience of that society and then question and learn from it. They must learn how to respond to human situations both spiritually and intellectually. We can't afford to prepare stereotyped men because there are no stereotyped situations."

WCC Central: New Directions

The Central Committee of the World Council of Churches (WCC) finished a 12-day session in January in which they: 1) moved toward dialogue with men of other living faiths; 2) agreed on a program to support the racially oppressed; and 3) asked for a new emphasis on theology in the life and program of the Council.

The 120-member committee is policy making body for the Council whose 235 members include most Anglican, Protestant, and Orthodox Churches throughout the world. They met in Addis Ababa, Ethiopia, at the invitation of the Ethiopian Orthodox Church, during that church's celebration of the national festival of *Timkat*. The Christmas season in Ethiopia starts January 7, climaxing on January 19 with *Timkat*.

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memorates the baptism of Jesus in the Jordan River, which was the original meaning of the feast before it was introduced to the West and associated with the visit of the Magi.

Africa Hall, which is the headquarters of the UN's Economic Commission for Africa and the seat of the Organization for African Unity, was crowded with delegates, observers, and local guests when his Imperial Majesty, Haile Selassie, opened the meeting January 10. His speech and those following set the theme for the next 11 days: "A Society Responsible to God as the Creator and Redeemer."

This Central Committee meeting heard more interventions of a theological nature than many of the 23 previous meetings. Some were in connection with Dr. Stanley Samartha's study report on dialogue with men of other faiths in which he said that dialogue was "imperative for Christians if they are to be obedient to their Lord," and that "it must take place in the freedom of commitment to one's own faith." Later the Committee issued an interim policy statement with guidelines, which gives support to bilateral dialogue of a specific nature.

Following a long debate the Central Committee approved last September's decision of the Council's Executive Committee to give financial support to organizations that are racially oppressed. (*See The Episcopalian*, Nov. '70, p. 36.) The Committee agreed that the decision was "in accord with the Program to Combat Racism," which it had authorized at its previous meeting in Canterbury.

In other actions the committee:

► **agreed** that theology must be made more explicit in the documents and actions of all departments. "Decisions in the realm of secular action must be strengthened, said the committee, "... through more faithful devotion to the unshaken center and source of our Christian daily life, namely in our faith in Christ..."

► **passed** a resolution asking Great Britain not to resume arms sales to South Africa.

► **endorsed** a recommendation to establish an ecumenical development fund. The initiative and final decisions regarding use of the money are to be vested in agencies on national and regional levels where the



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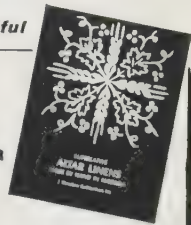
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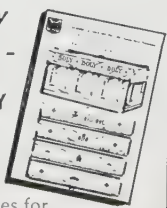


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WORLDSCENE

programs will be carried out.

► **repeated** the appeal to churches
to set aside 2 percent of their income
for development purposes.

► **asked** the member churches to
increase their contributions to the
WCC general budget by at least 25
percent. Council faced a deficit of
\$43,000 in 1970 and a possible
deficit of \$70,000 this year.

► **approved** a study on non-violent
methods of social change which will
concentrate on ways and means of
preventing the use of violence "by
those sustaining the status-quo when
confronted by non-violent actions
and demonstrations."

► **called** upon the nations of the
world to abolish capital punishment.

► **adopted** a resolution calling for
an end to "interference of the rich
and powerful nations" in the affairs
of African countries.

► **elected** Dr. Kiyoka Takeda Cho
of the *Kyodan* (United Church of
Christ in Japan) to be one of the six
presidents of the Council. She fills
the vacancy left by the death of the
Rev. Dr. D. T. Niles of Ceylon and
will be the only woman president.

► **accepted** six new applications for
membership and applications from
eight others formerly in membership
as part of other churches. At the end
of the six months waiting period the
total number of church members in
WCC would then be increased to
252.

► **endorsed** the Canadian Council
of Churches' appeal for funds for
U.S. draft-age immigrants in
Canada.

► **continued** for another three years
the joint committee between the
Roman Catholic Church and the
World Council on society, develop-
ment, and peace (SODEPAX).

► **agreed** to meet in The Nether-
lands, August 13-23, 1972.

South Africa: A Dean on Bail

The Very Rev. G. A. French-
Beytagh, Anglican Dean of Johan-
nesburg, was released from jail on
\$7,100 bail on January 27. A new
hearing was scheduled for February
26.

The dean, who is an outstanding
critic of South Africa's racial poli-
cies, was the latest of nine clergy-
men of various denominations, all
opposed to *apartheid* policy, to suf-
fer government action since the be-
ginning of 1970. The other eight
either have had passports removed
or have departed.

Dean French-Beytagh was held
incommunicado for six days and al-
lowed only one brief visit from the
British Consulate before the hearing.
He is a British citizen.

The arrest, following the dean's
protest of withdrawal of the passport
of one of his colleagues, the Rev.
Dale White, stirred up church people
all over the world. The Archbishop
of Canterbury expressed concern, as
did the Episcopal Churchmen for
South Africa and the New York Di-
ocesan Council in the United States,
among others.

The widely respected 59-year-old
dean has lived in South Africa for
38 years.

Charges before the magistrate's
hearing alleged that he was involved
with Communists and the African
Nationalist Congress. Both parties
are banned in South Africa. The
prosecutor was unable to indicate
when a trial could be held, saying an
investigation might take some time.

Nine Resignations From Union

Nine of the 12 members of the
Theological Committee of the Amer-
ican Church Union (ACU) released
a statement in January tendering
their resignations as constituent
members of the organization. The
nine, all priests, are: Norman J.
Cattir, Jr., chairman; J. V. Lang-
mead Casserly; David W. Brown;
Thomas G. Peterson; Charles O.
Moore; Robert V. Wilshire; J.
Robert Wright; C. D. Keyes; and
John H. Heidt.

The statement says that during the
past few years "a sharp cleavage in
thinking between the committee and
the council of the ACU has been
growing." In sum, the members of
the committee think that "the post-
Vatican II-John XXIII theological
point of view, held largely by the
Theological Committee members
can flourish and be of greater value

to the Church, as a whole, free from an organization which has not yet, to any great degree, adopted that point of view.

"Questions may arise," the statement continued, "as to the future of a large scale organization forming itself around the resigned committee. There are no immediate plans to continue for at least a year in its present form. Members of the committee are interested in receiving suggestions from Church people, either lay or clergy, about the advisability of forming a renewalist oriented, catholic based society."

Together Again In Houston

The vestry of the 4,000-member Church of St. John the Divine, Houston, Texas, voted in January to resume financial support of the Diocese of Texas.

The action was a follow up of last year's vestry refusal to accept its entire quota as a protest against funding of allegedly violent groups by the Executive Council of the Episcopal Church. Safeguards against such funding, adopted at General Convention in October, were apparently responsible for the good faith response of St. John's

While the vestry adopted in spirit and in principle its entire diocesan missionary quota of \$70,000 for 1971, it committed only a portion—\$45,000—for payment. The vestry resolution notes that the parish has severe financial problems within the parish and that approximately one-third of the members' pledges are restricted to parish use only. The payment to the diocese will, therefore, be made from pledges made to the parish diocesan missionary quota special purpose fund and unrestricted pledges.

In announcing the decision the Rev. Thomas W. Sumners, rector, said, "I am pleased and deeply grateful to God for this constructive responsible, decision. It was reached in a spirit of unity and love for our church."

Since 1964 a number of large parishes in several dioceses have withdrawn support of diocesan and national programs. Most of them have subsequently been reconciled with their dioceses.

Leprosy . . . a present day understanding.



When I returned to this country after twenty years as a surgeon in India, I was shocked at the widespread ignorance about leprosy.

Actually, leprosy is one of the world's most serious public health problems today. There are probably 10 to 15 million cases, and according to the best authorities, it is on the increase. Less than 25% of the estimated cases receive regular treatment, and almost 40% are afflicted with some form of disability.

Human Consequences

But the importance of the leprosy problem is not a matter of statistics. The human and social consequences are more serious than those of any other disease. Ancient superstitions and fears, social ostracism, economic loss still plague the leprosy victim and his family.

Today we know that leprosy, often called Hansen's disease, is a chronic disease of low infectivity, which can be treated with modern drugs and in some cases cured. Stigmatizing disabilities can often be prevented by early treatment, corrective surgery and physiotherapy.

A Quiet Revolution

But public knowledge of these new advances is woefully limited. Few people, for example, know that the drug of choice in leprosy treatment

was first used at the U. S. Public Health Service Hospital in Carville, Louisiana, in 1942. This development marked the first major breakthrough in leprosy therapy, and paved the way for later advances in plastic and reparative surgery.

What Can Be Done

Medical research must continue, training facilities up-dated, personnel recruited. But at the same time the education of the American public must keep apace with scientific advancements.

And along with all this, leprosy sufferers need love—this is why we have a "mission"—because the church is involved with people.

Won't you send your gift today? \$5 will provide administration of drugs for one year. \$25 will provide an operation to restore a crippled hand.

And in appreciation for your gift, I will send you a complimentary copy of *THE FIGHT AGAINST LEPROSY* by Patrick Feeny. I urge you to make out your check, today.

Sincerely yours,

O. W. Hasselblad, M.D.
President

Dear Dr. Hasselblad:

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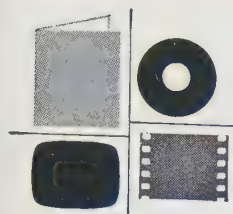
In Person

Churchwomen are in the news. Mrs. **Cynthia Wedel**, president of the National Council of Churches, and **Elizabeth Koontz**, director of the U.S. Labor Department's Women's Bureau, both Episcopalians, were chosen by *Ladies Home Journal* and *Harper's Bazaar* as outstanding women of the year. . . . Other Episcopalians selected included **Pauli Murray**, poet, professor, and lawyer, by *Ladies Home Journal*; **Lady Bird Johnson**, crusader for conservation, and **Margaret Mead**, anthropologist, by *Harper's Bazaar* . . . Mrs. **Mary Lou Crowley**, senior warden at St. Thomas Episcopal Church, North Syracuse, N.Y., was chosen as a Syracuse Woman of Achievement for her career as a confidential clerk to a New York State Supreme Court Judge. . . . "**Liz**" **Curtis** is a new acolyte at Church of the Holy Spirit, Wayland, in the Diocese of Massachusetts, which also has women serving as licensed layreaders in three parishes. . . .

The Rev. **Robert A. Burch**, program director for the Diocese of Rochester since 1967, is new Church World Service representative in Taiwan and associate executive director of Taiwan Christian Service as of January 15, 1971. . . . Dr. **Nathan Pusey**, Episcopal layman and author of the "Pusey Report" on theological education, will head the Andrew Mellon Foundation upon his retirement as president of Harvard University. . . .

Dr. **Sherman E. Johnson**, dean of the Church Divinity School of the Pacific since 1951, has been appointed a scholar in residence at the Ecumenical Institute for Advanced Theological Study in Jerusalem until 1972 when his retirement from the Divinity School becomes effective. . . . **Keith Miller**, Episcopal layman and author of three books, including *Habitation of Dragons*, is joining the Earlham School of Religion in Richmond, Ind., as Visiting Lecturer in Counseling and Christian Communications for 1971-72 academic year. . . .

The Rev. **Robert C. Chapman**, a member of the National Committee of Black Churchmen and former director for racial justice, has been appointed Executive Director of the National Council of Churches' Department of Social Justice. . . . Bishop **Launcelot Fleming** of Norwich is the new Dean of Windsor and senior chaplain to Queen Elizabeth. . . . Bishop **Frederick J. Warnecke** of Bethlehem awarded **Marvin Beinema**, organist and choir-master of Trinity Church, Bethlehem, Pa., a \$200 first prize for a musical setting of the diocese's Centennial Hymn in a contest judged by the Joint Commission on Church Music.



How to Win a Chosen Race

LITTLE BIG MAN is the western with something for everybody. What's your pleasure? The winning of the West? The snake-oil medicine man and his tout? The gun fighter, town drunk, storekeeper, army scout, mule skinner, or mountain man?

Perhaps your tastes run to the preacher's wife turned prostitute or the white man brought up Indian; no matter, this film has them all. And, except for the preacher's wife, all in the person and life of one man; amazing Jack Crabb (Dustin Hoffman).

Jack at 121 is not only the oldest human being around, because of his Cheyenne upbringing he's the Little Big Man of the title. And if that isn't enough he's also the only white survivor of Custer's last stand.

Concerning the credibility of all this, it seems as though Director Arthur Penn took the words of one of his own characters seriously. According to Claradyce P. Merriweather (Martin Balsam) snake-oil pitchman extraordinaire, "Two legged creatures will believe anything—and the wilder the better." Granting a "willing suspension of disbelief" on the part of the viewer though, *Little Big Man* is a tremendously enjoyable and provocative film.

The point is apparently to show the winning of the West as it "really was" through the eyes of Jack Crabb who "knewed General George A. Custer for what he was and . . . knowed Indians for what they was." Starting from the murder of Jack's folks by Pawnees and his upbringing by the Cheyennes we bounce back and forth between Jack's various "periods"—his Indian brave stage, his gun fighter stage—in a kind of visual contrast and compare method.

The culminating point arrives when Jack becomes a scout for Custer so he can "look the devil in the eye and

send him to hell where he belonged" by way of the battle of Little Big Horn.

Through all this Dustin Hoffman is adequate though various bits look

like reruns of *The Graduate* and *Midnight Cowboy* in western drag. Where the four stars really should go, though, is to Chief Dan George as old Lodgeskins, Jack's Indian granddaddy. He's great. And it's his acting, or his living out of his own Indian experiences, which accounts for a good deal of the film's sensitivity and beauty.

Although *Little Big Man* is clearly on the side of the Indians, it seems to be so in a particularly compassionate way. The whites, "Christian" culture, and particularly Custer, come in for a good deal of criticism. But without the heavy-handed self-righteousness exhibited in pictures like *Soldier Blue* and *A Man Called Horse*. What probably says more about the way we won the West than anything in the plot is the fact that Chief Dan George gets almost no billing in the ads, while character actors Martin Balsam and Faye Dunaway receive star status.

Little Big Man will antagonize some people. Some will be put off by the obvious knocks against religion in general—and Christianity in particular—which are expressed in Jack's "religious" period. I think we Christians have got to learn to be a bit more thick-skinned in our contemporary culture—especially if we're going to pay any attention at all to TV, film, and recordings.

Because our culture sometimes distorts what Christianity is about, we're bound to run into caricatures. If we can see them as just that—caricatures—then we can be free to see and hear the things which the Lord, whom we know really is the Lord, is saying in and through these media. And He does seem to be saying something.

Beyond the obvious call to repentance and social justice, for instance, *Little Big Man* opens some doors into the idea of the "chosen people." In a rather neat reverse from the usual



Dustin Hoffman



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How to Win A Chosen Race

Cheyenne see themselves as the "human beings."

All others, white, Pawnee, Sioux, and Cree, are something else. When old Lodgeskins says, "There is an endless supply of white men—but there has always been a limited supply of human beings," one can't help substituting the biblical terms—"children of darkness" and "children of light."

Part of the message seems to be that though the mission of a particular chosen people may apparently be defeated or stymied, they continue to live on—as the Cheyenne do—as at least a reminder about themselves and their creation. It's something both Jews, as the original people of God, and Christians, as the new people of God, would do well to consider. Where are we in terms of our mis-

sion? In what way should we live, and carry on?

Little Big Man wears well and works well at several levels. See it. (Rated GP.)

—LEONARD FREEMAN

Six NBC-TV Specials

"Horizons of Hope" the first of six NBC religious specials will be broadcast 4 to 5 P.M. (EST) on Sunday, February 28, 1971. Emmaus House in Atlanta and Fish in Chicago are the subjects of two programs of the series which illustrate ways the churches are meeting needs in an urban society. Both Emmaus House and Fish are ecumenical endeavors initiated by Episcopalians. Some local stations may broadcast the series at other times; check for local broadcast schedules.

TV: Tot Spots Hot

If your small youngsters or grandchildren come up soon with a bit of wisdom about sharing, applaud them. And also thank the TV stations, the area TV committees, and the churches which have shared in a bright idea which is being used all over the nation right now in connection with TV programming for the 3-to-6 year olds.

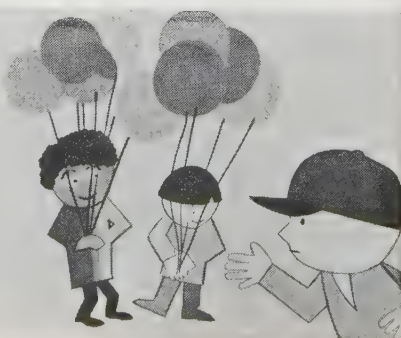
The idea, generated by the Episcopal Church's Radio-TV man, the Rev. Robert M. G. Libby, and produced by layman Hamilton Wright, Jr., takes the form of four animated color

musical TV spots on sharing, made especially for the *Sesame Street* generation.

The 30-second spots were tested last summer on a New York television station. Results excellent. Today more than 240 local TV stations from coast to coast, plus the NBC, ABC, and Westinghouse Group W networks are carrying these Christian commercials.

How come so much coverage? First, the spots are excellent. Second, Bob Libby's idea was shared with several other churches. The series of four has been co-sponsored and co-paid since before production by the Christian Church (Disciples of Christ); the United Church of Christ; and the United Methodist Church. And all four churches share the credits. And the attractive minishows are released in cooperation with the Broadcasting and Film Commission of the National Council of Churches. Keep up the good work, sharers.

—H.L.M.



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BOOKS

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After a brief, first-hand look at schools as they are, the author explores the human potential for learning, shows how environment can both limit and enhance the development of this potential, and takes you on a visit to a school of the future and to some unusual schools of today. He has some very practical suggestions on how the best could become a reality now.

Two sentences in his introductory chapters are an apt description. "This is a book about education, but that doesn't mean it is just about schools." "Here, then, is a vision of hope in an age when hope does not come easy, a treatise not only on things as they are, but as they can be and are becoming." A challenge to parent, student, teacher, and all responsible citizens.

—MARTHA C. MOSCIP

Lives on the Run

Many people—perhaps most—write autobiographies in a state of fulfillment and completion, in an all-pas-sion-spent tone of gentle reminiscence. Here are two autobiographies which speak out of the life process in all its turmoil, change, and growth. One is written by a black woman, the other by a white man.

Lorraine Hansberry's TO BE YOUNG, GIFTED AND BLACK (Pren-tice Hall, \$8.95), compiled post-humously from her published and unpublished writings, tells of the development of a writer.

Malcolm Boyd's AS I LIVE AND BREATHE, (Random House, \$6.95) recounts a religious quest that involves not only a search but a being-searched. Both books deal, as naturally as if it were the atmosphere their writers breathed (which it was, and is) with growth toward humanity and freedom out of the "mind-forged manacles" of racism. —MARY MORRISON

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Why Doesn't God Do Something?

Continued from page 11

men fight a lonely battle against vast armies of totally determined creatures like lions, sharks, and mountains. It is rather a place in which all things are free within the limits of the style of their own natures—and in which all things are also determined by the way in which the natures of other things impinge upon them.

It is precisely the free goodness of the Crown Prince of the Salamanders, as he himself conceives it, that makes so much trouble for the miller's third son in the bowels of the earth. It is the marvellous aptitude of aluminum to conduct heat that makes the rowing trip down the river of fire such a trial for the admirable sensitivity of the human backside.

There is no badness except by virtue of the goodnesses which compete with each other in the several styles of their freedom. We have not yet, therefore, solved the problem; we have only descended to a deeper level of consideration. The question now is: In a situation so radically and deliberately out of God's control how does he bring it all around in the end? If he has power—and uses it as he claims—why does it look as if he has none?

To be continued next month.

CALENDAR OF EVENTS

MARCH

- 5 World Day of Prayer sponsored by Church Women United
- 7 SECOND SUNDAY IN LENT
- 11-13 Meeting of chaplains and teachers of religion in Episcopal schools, Seabury House, Greenwich, Conn.
- 14 THIRD SUNDAY IN LENT
- 19 St. JOSEPH
- 21 FOURTH SUNDAY IN LENT
- 25 THE ANNUNCIATION OF OUR LORD JESUS CHRIST TO THE BLESSED VIRGIN MARY
- 28 FIFTH SUNDAY IN LENT

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Exchange

The EXCHANGE section of THE EPISCOPALIAN includes the former *Have and Have Not* column in addition to an exchange of ideas, problems, and solutions.

THE EPISCOPALIAN invites parishes, groups, and individuals to share working solutions to practical problems you have battled and won. If you have a problem with no answer in sight, someone may have already met and conquered it. Please send your (brief) replies to: EXCHANGE, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

MUSIC COMPETITION

A \$500 cash prize will be awarded to the winning composer of the best musical setting for the Episcopal Church's newly authorized Second Service of the Holy Eucharist. This award is sponsored by the Music Commission of the Diocese of Massachusetts.

"The Music Commission would like to make a creative contribution to congregational singing and understanding that is truly liturgical and appropriate to the text for which no music now exists. The new setting might become the normal use in many parishes," says the Rev. Louis W. Pitt, Jr., chairman of the Commission, and director of All Saints' Church, Brookline.

Deadline for entries is Easter Day, April 11, 1971.

Write to Diocesan Music Commission, All Saints' Church, 1773 Beacon St., Brookline, Mass. 02146, if you wish further details.

O LORD, HELP US

Our Father, in these days when we live by the minute hand on the clock, help us to be calm and avoid ulcers.

Help us, when we rush to appointments, to be duly patient as we wait for those who are never on time. And, please, Lord, give those egoists enough humility to be a little bit ashamed.

Be forgiving with those who are duly notified and forget to attend meetings. May they be forgiven, and let them be as understanding when they are so inconvenienced.

Be charitable with the chairman who has no agenda and proceeds to lead the meeting in all directions, resulting in corporate confusion, unclear and frac-

tured conclusions.

Where any of us have violated orderliness, forgive us and direct us that we may reflect the orderliness of the stars and the seasons. *Amen*

—by Royald V. Caldwell,
in *The Desert Churchman*,
Diocese of Nevada

TWO CHORISTERS GUILD SUMMER SEMINARS

The Choristers Guild is a 5,000-member organization dedicated to "Christian character through children's choirs." This Summer the Guild is sponsoring two seminars.

The first will be held for persons close to the Eastern seaboard at Gettysburg College, Gettysburg, Pa., July 2-8, 1971.

The second seminar will be held in the Northwest close to the U.S.-Canadian border at the Center for Continuing Education of the United Church of Canada, Naramata, British Columbia, Canada, July 30-Aug. 7, 1971.

For further information concerning the Choristers Guild, or either of the

CALENDAR REPRINTS AVAILABLE

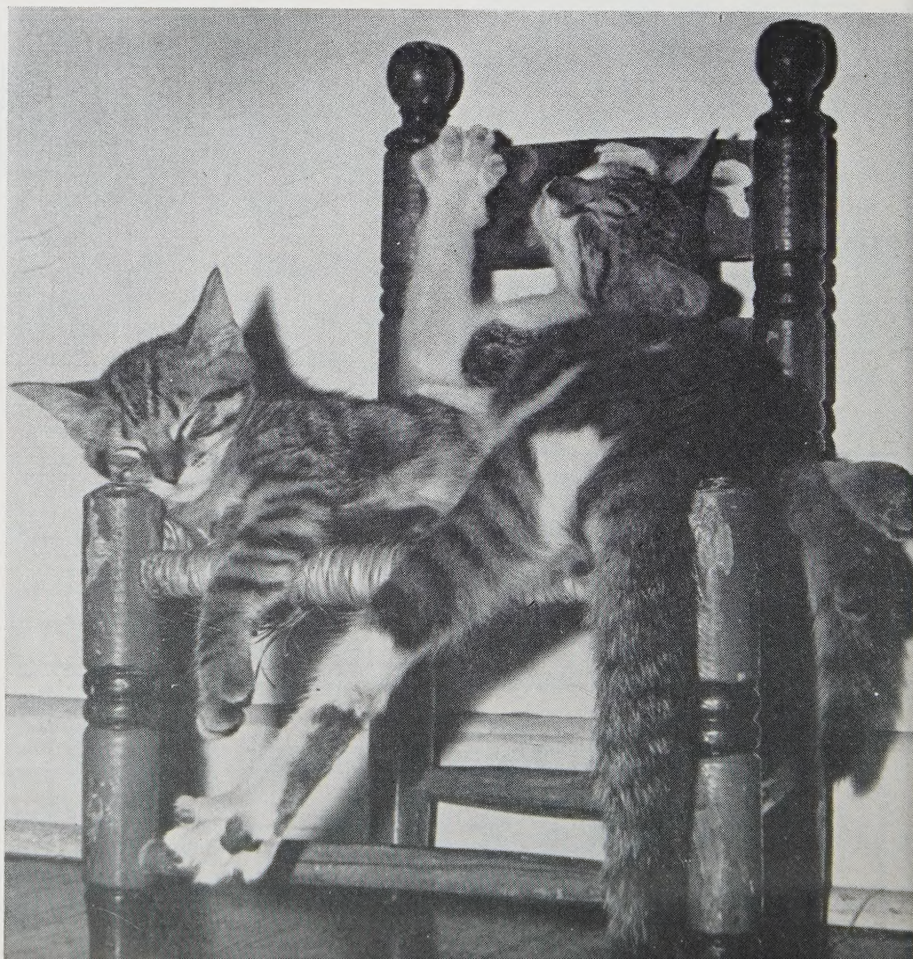
When you saw the Christian Year 1970-71 (calendar) in the December, 1970, issue of THE EPISCOPALIAN did you wonder what happened to the seasons of Pre-Lent, Passiontide, Ascensiontide, Whitsuntide, Trinity? Where are rogation days and octaves and aren't there some new feast days?

Many parishes and dioceses are ordering reprints of THE EPISCOPALIAN's 1970-71 Christian Year calendar as a graphic way of studying the proposed Prayer Book Revisions for trial use authorized by General Convention. It can be used with *Prayer Book Studies 19*, which explains in detail The Standing Liturgical Commission's proposed changes.

You may order extra copies of the Christian Year 1970-71 (10¢ each, postpaid) by writing to: THE EPISCOPALIAN, Box 2122, Middle City Station, Philadelphia, Pa. 19103.

1971 Summer Seminars, write to the Choristers Guild, P.O. Box 38188, Dallas, Texas 75238.

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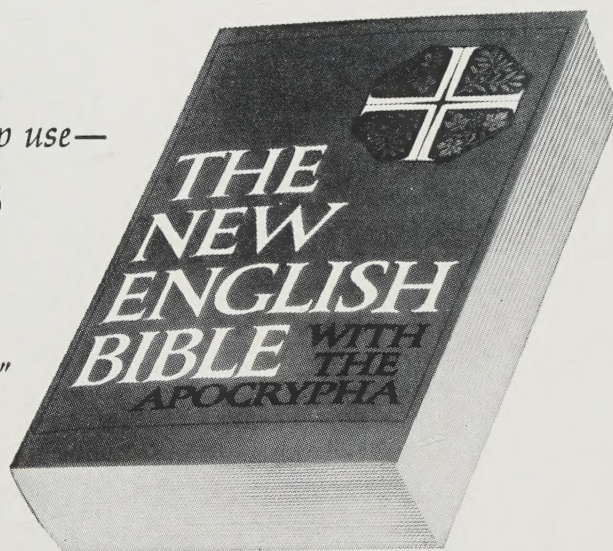
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